

**DOMESTICATION AND FOREIGNIZATION IDEOLOGIES IN THE
TRANSLATIONS OF CULTURE-SPECIFIC COLLOCATIONS OF
FUADI'S *NEGERI 5 MENARA* INTO KILBANE'S *THE LAND OF FIVE
TOWERS***

A THESIS

**Presented as Partial Fulfillment of the Requirements to Acquire a *Sarjana*
Sastra Degree in English Language and Literature**



by:

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**STUDY PROGRAM OF ENGLISH LANGUAGE AND LITERATURE
DEPARTMENT OF ENGLISH LANGUAGE EDUCATION
FACULTY OF LANGUAGES AND ARTS
STATE UNIVERSITY OF YOGYAKARTA
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APPROVAL SHEET

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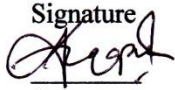
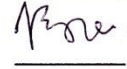
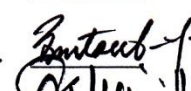
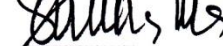
RATIFICATION SHEET

DOMESTICATION AND FOREIGNIZATION IDEOLOGIES IN THE TRANSLATIONS OF CULTURE-SPECIFIC COLLOCATIONS OF FUADI'S *NEGERI 5 MENARA* INTO KILBANE'S *THE LAND OF FIVE TOWERS*

A Thesis

Accepted by the Board of Thesis Examiners of Languages and Arts Faculty of Yogyakarta State University on and declared to have fulfilled the requirement to acquire a *Sarjana Sastra* Degree in English Language and Literature.

Board of Examiners

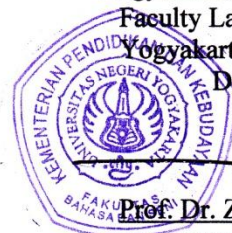
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PERNYATAAN

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menyatakan bahwa karya ilmiah ini adalah hasil pekerjaan saya sendiri. Sepanjang pengetahuan saya, karya ilmiah ini tidak berisi materi yang ditulis oleh orang lain, kecuali bagian-bagian tertentu yang saya ambil sebagai acuan dengan mengikuti tata cara dan etika penulisan karya ilmiah yang lazim.

Apabila ternyata terbukti bahwa pernyataan ini tidak benar, sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, 16 Januari 2014

Penulis,



Yuhda Wahyu Pradana

MOTTOS

Pendidikan adalah senjata untuk beradaptasi

Butet Saur Manurung

Orang akan mati saat ia berhenti untuk memberi. Beri aku umur panjang dan akan kuberikan hidupku untuk mengabdikan

Pengajar Muda

DEDICATIONS

Those
who make the grueling journey up to the mountain and down the crater rim to
mine sulfur in Ijen crater,
who are in the midst of tropical malaria disease just to struggle against illiteracy in
Bumi Asmat, Papua through Sokola,
who cross the deadly river in Lebak, Banten just to gain so-called “education”,
I dedicate this work to them all

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Finally, the researcher will be most interested to hear any critics and suggestion for this thesis and endeavor to improve or rectify matters of his writing skill in the subsequence chance.

Yogyakarta, January 16th 2014

Yuhda Wahyu Pradana

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LIST OF ABBREVIATIONS

SL	: Source Language
TL	: Target Language
ST	: Source Text
TT	: Target Text
NT	: Neutralization
CS	: Cultural Substitution
OM	: Omission
LC	: Loan Collocation
FN	: Footnote
LT	: Literal Translation
PH	: Paraphrasing
CSD	: Collocation of Similar Meaning but Dissimilar Form
TQA	: Translation Quality Assessment

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ABSTRACT

Domestication and foreignization ideologies are always embraced by the translators due to the fact that translation is not a neutral activity. In translating the culture-specific collocation which is considered as one of the important elements in language, such ideologies lead to either attachment or detachment of the global target readers. This research aims at revealing the translation ideologies chosen by the translator traced through the techniques employed as well as revealing the assessments of the accuracy and the naturalness level of such translation of the culture-specific collocation.

This research employed a descriptive qualitative research. The data of this research were collected manually from the source novel entitled *Negeri 5 Menara* and its English version entitled *The Land of Five Towers*. There are four main instruments of this research, namely the researcher, the data sheets, the data questionnaires and the accuracy and naturalness parameters. To achieve data trustworthiness, the data sheets were repeatedly checked by the researcher as well as the student of Graduate School of Eleven March University. Moreover, the results were discussed with the two consultants and the four respondents.

The results of this research show that there are seven techniques employed to translate 57 data findings, namely neutralization, cultural substitution, omission, translation by a collocation of similar meaning but dissimilar form, loan collocation, literal translation, and paraphrasing. Moreover, Foreignization is the dominant ideology of the translation in order to detach the global target readers. Also, the translations of the culture specific collocations under foreignization ideology tend to be more accurate than natural, whereas the translations under domestication ideology tend to be more natural than accurate.

Keywords: translation, domestication, foreignization, the culture-specific collocations, accuracy, naturalness

CHAPTER I

INTRODUCTION

A. Background of the Problem

The last few decades have seen translation as a pivotal discipline in inter human communication. For most people, it is a process of transferring meaning from the source language to the target language. Nonetheless, it is not solely changing meaning. Translators should create a new communication activity which involves socio-cultural aspects of the target language. In this activity, they are expected to establish so called “meaning bridge” between the source language and the target language (Machali, 2009: 29-7). Therefore, translation as another role in intercultural communication requires them to equip themselves with adequate knowledge of not only linguistic aspects but also socio-cultural and geographical aspects of both languages as an effort to transfer meaning from the source language to the target language equivalently.

The rapid growth in translation fields leads to diverse issues that have to be faced by translators. The different language system between the source language and the target language often participates as a serious issue for the them. The differences in the structure of lexis, syntax and morphemes of both languages complicate the translator to gain equivalence of meaning. In addition, the translators often face the complexity of semantic and stylistic aspects as a product of the different socio-culture of the source language and the target language. Also, their limited knowledge may raise other difficulties (Nababan, 1999: 57-8).

As a matter of fact that the translation activity is not a neutral activity is the subsequent issue. It always embraces certain tendencies, behalves or considerations which are under the umbrella called translation ideologies. They can be traced from the techniques, strategies or methods employed.

The translation ideology can be either a target language-oriented or a source language-oriented. The former is called domestication ideology, whereas the latter is called foreignization ideology. Both of the ideologies play a pivotal role in the decision of the translation purpose.

Domestication and foreignization ideologies emerge due to the difference in socio-cultural and geographical aspects of both the source language and the target language. Domestication leads to the attachment of the global target readers due to the fact that it is naturalness-oriented implemented by the translators in order to transfer culture concept as natural as the target reader perspectives. Moreover, it is target reader-oriented and undertaken in order to attach the target readers whom do not possess culture knowledge of the source language. Conversely, foreignization leads to the detachment of the global target readers due to the fact that it is accuracy-oriented which is implemented to render cultural concept as accurate as possible to the target readers. This ideology is inclined to close to the source language in an attempt to produce foreign text to the target readers. However, it sometimes leads in the target reader confusions due to uncategorized cultural concept emergences.

In the translation process, the dominance ideology chosen by the translators contributes to the translation strategies, techniques and methods

employed. Moreover, the investigation in foreignization and domestication domination is capable to reveal the invisibility of the translator. The more invisible the translator in certain text, the better translated text produced.

Domestication and foreignization ideologies are mostly employed in certain translated texts containing culture concepts. One of them is novel. *Negeri 5 Menara* is one of national bestseller novels translated into English language in order to captivate and inspire global and wide readers.

Negeri 5 Menara which is translated into *The Land of Five Towers* is often problematic since it employs various culture concepts and local dialects across Indonesia. In addition, the use of Arabic contributes another problem to the translator as the translator attempts to keep the translation as readable and acceptable as possible.

B. Identification of the Problem

Negeri 5 Menara is the first true-story-book in a trilogy written by A. Fuadi in 2009. It is translated into *The Land of Five Towers* by Angie Kilbane—an expatriate teacher and also *Laskar Pelangi* translator—in order to embrace the global readers. In *The Land of Five Towers*, numerous problems emerge as the result of culture concept translation, namely omission of information, Arabic preservation, and culture-specific collocation.

Omission of information is found in several parts of the English version of the novel. The translator often simplifies the information by doing omission. It is sometimes problematic since it omits important information to the readers.

However, the number of omission of information in this novel is not really significant.

Arabic preservation emerges as the subsequent problem due to the fact that this novel mostly tells about the main character's journey in a *pesantren* or an Islamic boarding school. It is problematic since the English version is intended to the global and wide readers so that the preservation of Arabic use complicates them who do not sufficiently possess Arabic knowledge and Islamic terms.

The other problem is translating collocation whose significance of this word combination in language has rapidly been revealed in recent decades. It presents specific problems in translation. Each language has its own typical collocation influenced by its own socio-cultural and geographical aspect. Therefore, not all of its patterns from the source language may be identical to the target language. In addition, the meaning misinterpretation from the translators and the confusion of being natural or accurate appears to be the subsequent problems. Therefore, it may be possible for the translators to change the meaning in order to obtain the nearest collocation equivalence which is acceptable to the target language. Also, the emergence of the culture-specific collocation which is such collocation unexpressed in the target language presents problems due to culture differences.

Considering the emergence of the culture-specific collocation in literature works due to the different cultural pattern, the translators are required to possess sufficient knowledge of socio-cultural, geographical and religious aspects of the source language. Conversely, it may be problematic for the translators if they do

not embrace such knowledge triggering in the unacceptability of the translation of the culture-specific collocation.

Based on the translations of the culture-specific collocations that are found problematic in the translated novel of *Negeri 5 Menara* entitled *The Land of Five Towers*, they are mostly related to cultural and Islamic terms in Indonesia. The transferring meaning of the culture-specific collocations in this novel deals with culture adaptation of meaning that are transferred into a different culture.

By those ideas, it is significant to conduct a research of domestication and foreignization ideologies in the translation of the culture-specific collocations in *Negeri 5 Menara* found in the translated version entitled *The Land of Five Towers* as the former is a national best seller and the latter is the translated version aimed to the global and foreign readers. Additionally, such numerous culture-specific collocations are found in the best seller novel and some of them are found problematic.

C. Focus of the Research

Considering that the translation of the culture-specific collocations in *The Land of Five Towers* are numerically problematic and the limited theories and knowledge of the researcher, the research focuses on three problems. The first problem is the translation techniques employed in the translation of the culture-specific collocations. The second problem is the domination of the ideology of the translator in translating the culture-specific collocations that can be traced through

the translation techniques employed. For example, the phrase *khatam Al-Quran* is translated into *khatam Al-Quran* by employing loan collocation technique. It includes the ideology of foreignization since it loans the collocation pattern from the source language as well as provides a foreign text to the global target readers. This ideology traced through this technique tends to attain the accuracy level. Another example is the phrase *lampu semprong* translated into “lantern” employing cultural substitution technique. It includes the ideology of domestication since it replaces the culture-specific collocation with the target language equivalence which does not have the same propositional meaning but is likely to have a similar effect on the global target readers. This ideology traced through this technique tends to attain the naturalness level. Therefore, the prior focus contributes to the third problem which is the accuracy and naturalness of the translation of the culture-specific collocations.

D. Formulation of the Problem

Due to the ideas in the background of the problem above, the problems under concern can be formulated as follows.

1. What techniques are employed in the translations of the culture-specific collocations found in *Negeri 5 Menara* and its English version entitled *The Land of Five Towers*?
2. How are domestication and foreignization ideologies implemented in the translations of the culture-specific collocations found in *Negeri 5 Menara* and its English version entitled *The Land of Five Towers*?

3. How accurate and natural are the translations of the culture-specific collocations found in *Negeri 5 Menara* and its English version entitled *The Land of Five Towers*?

E. Objectives of the Study

In line with the problems in formulation of the problem, this research specifically aims at:

1. describing the techniques employed in the translations of the culture-specific collocations found in *Negeri 5 Menara* and its English version entitled *The Land of Five Towers*,
2. describing how domestication and foreignization ideologies are implemented in the translations of the culture-specific collocations found in *Negeri 5 Menara* and its English version entitled *The Land of Five Towers*, and
3. describing the accuracy and the naturalness of the translations of the culture-specific collocations found in *Negeri 5 Menara* and its English version entitled *The Land of Five Towers*.

F. Significances of the study

The significances of this study are as follows.

1. Theoretical significance

The result of this study is expected to give information and understanding in translating the culture-specific collocations from *Bahasa Indonesia* to English version or vice versa due to the scarcity of the research in this topic.

2. Practical significance

The result of this study is expected to give comprehensive feedback not only to the professional, part time, and freelance translator but also to English Language and Literature students particularly for those who major in translation in order to overcome the barriers in translating the culture-specific collocations in an attempt to make their translation of the culture-specific collocations translated equivalently into the target text.

CHAPTER II

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

A. Literature Review

1. Translation

The notion of translation encompasses wide senses since the experts in this field define translation according to their points of view and theoretical backgrounds. One may define translation as transferring meaning between SL and TL while others may define translation as transferring form between SL and TL. Translation is defined by Newmark (1988: 5) as “rendering the meaning of a text into another language in the way that author intended the text.” Meanwhile, Larson (1984: 3) defines translation as the activity which

consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the target language and its cultural context.

To put it in another way, translation is not merely a process of reconstructing the form, words or phrases, from the source language to the target language. It needs to find the equivalence of meaning of the source language transferred to the target language in its grammatical and cultural contexts.

In the same attempt at defining the notion of translation, Basil and Munday (2004: 3) defines translation as a process and as a product. They propose that

“[t]he first sense focuses on the role of the translator in taking the original or **source text**(ST) and turning it into a text in another language (the **target text**, TT). The second sense centers on the concrete translation **product** produced by the translator.” The former is the process or the activity of translating a piece of information from the source language to the receptor language, whereas the latter is the product of the translation process or activity.

To be in line with Basil and Munday, Pym in Robinson (1997: 6) states that the notion of translation can be defined based on the outside perspective, from clients or other users’ perspective, or based on the inside perspective, from the translator’s perspective. He defines translation as “a text from the perspective of ‘external knowledge,’ and activity (aiming at the production of a text) from the perspective of ‘internal knowledge’.” The former term means that a translator thinks and talks about translation from inside the process, knowing how it is done, possessing a practical real-world sense of the problems, and the limitations on those solutions, whereas the latter term means that it is seen as a translation product (Robinson, 1997, 6).

Likewise, Bell (1991: 13) defines the notion of translation as three distinguishable meanings as follows.

1. *translating*: the process (to translate; the activity rather than the tangible object);
 2. *a translation*: the product of the process of translating (i.e. the translated text);
- and

3. *translation*: the abstract concept which encompasses both the process of translating and the product of that process.

It is clear that the notion of translation encompasses the translation process and product senses. Both senses are usefully important to described as an attempt at defining the notion of translation. It is supported by Bell (1991: 13) suggests that “[c]learly, a theory of translation, to be comprehensive and useful, must attempt to describe and explain both the process and the product.”

a. Types of translation

The last few years has developed written language as a topic frequently researched by numerous researchers. This topic is not only analyzed in the terms of its linguistic aspect but also cultural aspect. It is supported by Basil and Munday (2004: 6) stating that “[t]ranslation between written languages remains today the core of translation research, but the focus has broadened far beyond the mere replacement of SL linguistic items with their TL equivalents.” It is added that “[i]n the intervening years research has been undertaken into all types of linguistic, cultural and ideological phenomena around translation...”

Jakobson in Bassnett (2002: 23) distinguishes written translation into three types as follows.

- 1) Intralingual translation, or *rewording* (an interpretation of verbal signs by means of other signs in the same language).
- 2) Interlingual translation or *translation proper* (an interpretation of verbal signs by means of some other language).

- 3) Intersemiotic translation or *transmutation* (an interpretation of verbal signs by means of signs of nonverbal sign systems).

Intralingual translation is the translation within the language. It could be a rewording or a paraphrasing between two dialects in the same language. However, it shares the translation between two languages characteristics, e.g. lexical items and their equivalents in the target language. For instance, JK Rowling's *Harry Potter* has been translated into numerous languages. When it comes to be published in USA, there are several alterations emerge. (Basil and Munday, 2000: 4-5)

While Intralingual translation is the translation within language, Interlingual translation is the translation between two languages. Today's interlingual translation not only encompasses linguistic aspect but also cultural and geographical aspect, e.g. the translation of *Negeri 5 Menara* into *The Land of Five Towers*. Basil and Munday (2000: 5) suggest that interlingual translation is the typology deemed as translation proper.

The last typology composed by Jakobson, intersemiotic translation, is the translation of the verbal sign into a non-verbal sign. It could be a written translation rendered into music, film, or painting.

b. Equivalence

The term of equivalence is the core in the translation theory since it escorts the translator to the concept of translatability and untranslatability. It is not the pitfall for the former concept if the translators possess sufficient knowledge for

either grammatical aspect or socio-cultural aspect of both SL and TL. On the other hand, the latter concept adds a problematic situation for the translators which mean that they are obligated to render uncategorized equivalence in the TL (Nababan, 2003: 93-4).

The attempts in defining the concept of equivalence have been developed by numerous scholars. It is defined by Nida and Taber, quoted by Puspitaratri (2010: 16), as “a translation is equivalent to the original when ‘the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the SL.’”

Nida introduces formal and dynamic equivalence as the ‘two basic orientations’ or ‘types of translation’ to discard the old terms such as ‘literal’, ‘free’ and ‘faithful’ translation. (Munday, 2001: 41). He defines the former equivalence as follows.

Formal equivalence focuses attention on the message itself, in both form and content ... One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language.

Formal equivalence orientates itself toward the faithfulness of the ST structure. It will contribute to the accuracy and the correctness of the translation product. Moreover, it shares characteristic which Munday (2001: 41) proposes as close approximation to ST structure to gain close access to the language and customs of the source culture.

While formal equivalence is accuracy-oriented, dynamic equivalence is naturalness-oriented since it will contribute to the naturalness of the translation product. It is defined by Nida in Munday (2001: 42) as “the relationship between

receptor and message should be substantially the same as that which existed between the original receptors and the message.”

Dynamic equivalence orientates itself toward the faithfulness of the TT readers. It should provide an adaptation to the TL’s linguistic needs and cultural expectation in an attempt to gain complete naturalness of expression. Moreover, the goal of this equivalence is to gain ‘the closest natural equivalent to the source language message’ (Nida in Munday: 2001: 42).

To be in line with Nida, Bell (1991: 6) proposes two kinds of equivalence, namely semantic and stylistic equivalence. He, later, suggests that the translators may choose two options. The first option, they may employ semantic equivalence or ‘formal equivalence’ which preserve the context-free semantic sense of the text at the expense of its context-sensitive communicative value. The second option, they may employ stylistic equivalence or ‘functional’ equivalence which preserve the context-sensitive communicative value at the expense of its context-free semantic sense.

Even though both equivalences share their distinctive characteristics, they are sometimes incapable to be employed in the same time. It is well established that the time the content of ST is well transferred, the form of ST is not always transferred equivalently. Therefore, the meaning is often more preserved rather than the form. It is supported by Nida in Munday (2001: 42) proposes that “correspondence in meaning must have priority over correspondence in style’ if equivalent effect is to be achieved.”

Nonetheless, the two terms of equivalence are necessarily needed on the translation process. It contributes to an overview that the tendency of using such equivalence depends on the purpose for which translation is produced, not in the inherent characteristics of both equivalents (Bell, 1991: 7).

c. Translation Techniques

Molina and Albir (2002: 507-8) distinguish translation methods, techniques and strategies due to their essential differences. Translation methods are defined as the way a particular translation process is carried out in terms of the translator's objective. They depend on the aim of a translation and respond to the global option that affects the whole text. Also, they affect the translation technique of micro-units of the text.

While translation techniques are procedures used to analyze and classify how translation equivalence works, translation strategies are the procedures (conscious or unconscious, verbal or non-verbal) used by the translator to solve problems that emerge when carrying out the translation process with a particular objective in mind (Molina and Albir, 2002: 507). In other words, strategies and techniques play important role in different area. The former includes in the process of the translation and can be analyzed based on the translation process done by the translator, whereas the latter may affect the result of the translation and can be analyzed based on the translation product.

Dinçkan (2010: 464) lists the strategies in translating the culture-bound collocations. They were derived from eight strategies used by translators encountering problems at word level and four strategies for translating idiom or

word in combination as established by Baker (1992, 26-77). However, according to the operational definition above, this research employs the translation technique term to call translation strategies proposed by Dinçkan since the analysis in this research is a translation product-based. Therefore, those techniques are as follows.

1) Translation Using a Loan Collocation

This technique is particularly common in dealing with culture-specific items, culture-specific collocation, modern concepts, and buzz words. It preserves the source culture-specific collocation. Here is an example.

ST : Sedikit-sedikit ayah mengajarku memotret dan mulai memberiku kepercayaan untuk memotret acara seperti perpisahan kelas 6 di SD, **khatam Al-Quran** di madrasah, sampai kelulusan TK kedua adikku.

TT : Father taught me to take picture and started to instill in me the confidence to photograph events like the sixth grade farewell ceremony, khatam Al-Quran at the madrasah, and my two younger sibling's kindergarten graduation.

2) Literal Translation

It is a technique by translating word-for-word culture-specific collocation.

Here is an example.

ST : Mereka disebut **sahabat rasul**.

TT : They were called friends of the Prophet.

3) Footnote

It is a technique by giving extra information in the note form especially at the bottom of a page. Here is an example.

ST : Inilah momen “**durian runtuh**” yang sebenarnya.

TT : This was the true moment of “getting a fallen durian”²⁵.”

4) Translation by Paraphrase

It is a technique by explaining the meaning of the culture-bound collocation in different words. Here is an example.

ST : Kemana muka kita disembunyikan dari Allah yang **Maha Melihat**.

TT : Where can we hide our faces from Allah who sees all?

5) Translation by a Collocation of Similar Meaning but Dissimilar Form

This technique uses a culture-specific collocation in the target language which conveys the same meaning as that of the source language but consists of different lexical items (Baker, 1992: 74). Here is an example.

ST : Tolong didoakan ambo **sehat walafiat** dan bisa belajar dengan baik disini.

TT : Please pray for me to be healthy, safe and sound, and to study well here.

6) Neutralization

It is a technique by translating the culture-bound collocation with a neutral form. Here is the example.

ST : Kiai Rais berpesan dengan suara yang bergetar-getar sampai ke **ulu hati** kami.

TT : Kiai Rais spoke in a tone that shook our hearts.

7) Translation by Cultural Substitution

This technique involves replacing a culture specific item or expression with a target-language item which does not have the same propositional meaning

but is likely to have a similar effect on the target reader (Baker 1992: 31). Here is an example.

ST : Tapi hati kecilku berkata, kalau aku tidak berbuat sesuatu, aku hanya akan menjadi **kambing congek**.

TT : But my heart said, if I didn't do something, I would be a donkey.

8) Omission

This technique may sound rather drastic, but in fact it does no harm to omit translating a word or expression in some contexts. If the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanation, translators can and often do simply omit translating the word or expression in question (Baker, 1992: 40). Here is an example.

ST : **Sembah sujud** ananda

TT : Your son

9) Mistranslation

This technique is proposed by Dinçkan (2010: 463) during his analysis used to classify the strategies employed in the translation of collocations. Therefore, it is not involved in the strategies established by Baker (1992: 26-78). It is employed when the translator mistranslates culture-specific collocation found in the source language. Here is an example.

ST : Dengan penuh haru kami bertiga dan disusul Fatia yang telah bangun, bersama-sama melantunkan syair yang menegaskan bulu roma itu, seperti yang biasa kami lakukan di PM sebelum **sholat berjamaah**.

TT : Full of emotion, the three of us, joined by Fatia who'd already woken up, sang this chilling poem, just as we'd done at MP before Friday communal prayer.

2. Translation Quality Assessment (TQA)

Translation evaluation lies in the heart of all those who concern in translation criticism. It, and the coming of age of translation as a part in the language industries, has developed the idea of translation quality assessment employed to assess whether the translation product is considered as 'good', 'satisfactory', 'acceptable' translation or not.

However, to evaluate certain translation product is not as easy as it seems due to the ongoing debate of the generally accepted objective criteria. Tawby (1994: 9) suggests that one of the difficulties in assessing the translation quality is due to the scarcity of absolute standarts for the quality of translations. To be in line with him, the 1999 Leipzig conference on translation quality in Williams (2009: 327) notes that,

there are no generally accepted objective criteria for evaluating the quality both of translations and of interpreting performance. **Even the latest national and international standards in this area—DIN 2345 and the ISO-9000 series—do not regulate the evaluation of translation quality in a particular context. [...]**

Translation Quality Assessment can be quantitative or qualitative. Quantitative assessment is kind of assessments where a mark is given to describe the quality of translation. It based on mathematical/statistical measurement. Qualitative assessment is kind of assessements where a description of a quality of a translation is given in imprisonment terms such as excellent, very good, good,

bad or poor. It is based on reader response, interviews and questionnaires (Tawby, 1994: 9).

Moreover, TQA can be diagnostic which determines areas for improvement at the outset of a course of study, formative which measures progress and giving feedback during a course of study or summative which measures the results of learning (Williams, 2009: 4). In order to design and apply TQA as objective as possible, he proposes that TQA models and procedures should pass the test of validity and reliability. It is valid if the evaluation measures what it is designed to measure, such as translation skills (construct validity). Furthermore, it is reliable if the evaluator decisions are consistent and criteria are stable.

Considering such translation product as a ‘good translation’ is not an easy way. Many experts have developed an idea of ‘good translation’ criteria. Tytler in Puspitaratri (2010: 14) states,

I would therefore describe a good translation to be, *That in which the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended, and as strongly felt, by a native in the country to which that language belongs, as it is by those who speak the language of the original work.*

It is suggested that a ‘good translation’ is obligated to deliver the ST message to the TT completely. The TT, then, should obtain the response of the TT readers as similar as the ST does. The initial information refers to the term of accuracy, whereas the subsequent information refers to the term of naturalness. Tytler in Bell (1991: 11), then, continues to propose the three laws of translation as follows.

- a. The translation should give a complete transcript of the ideas of the original work.
- b. The style and manner of writing should be of the same character with that of the original.
- c. The translation should have all the ease of original composition.

The three laws supports the term of ‘good translation’ proposed by Tytler. First, the translation should transfer the message of the ST to the TT equivalently. Second, the translation should maintain the same originality of the ST to the TT in order to gain the similar response as the ST does. Third, the translation should deliver the message in an acceptable and easy way.

The researcher employs Nababan’s Accuracy Rating Instrument cited by Setiajdi (2007: 10) with some modifications to measure the accuracy of the translation of the culture-specific collocations. It is as follows.

Table 1: The Accuracy Assessment Scoring System

Translation Criterion	Score	Explanation
Accurate	1	The content of the culture-specific collocation is accurately conveyed into the target text. The translated text is clear to the evaluator and no rewriting is needed.
Less Accurate	2	The content of the culture-specific collocation is accurately conveyed into the target text. The translated text can be clearly understood by the evaluator, but some rewriting and some change in word order are needed.
Not Accurate	3	The content of the culture-specific collocation is not accurately conveyed into the target text.

Not translated	4	The source culture-specific collocation is not translated at all into the target text, i.e. it is omitted or deleted.
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Furthermore, to measure the naturalness of the translations of culture-specific collocations, this research employs the naturalness rating instrument adopted from Sanusi (2011: 32). It is as follows.

Table 2: The Naturalness Assessment Scoring System

Translation Criterion	Score	Explanation
Natural	1	The translation of the culture-specific collocation is natural and makes sense
Unnatural	2	The translation of the culture-specific collocation is unnatural and does not make sense.

3. Collocation

Collocation is a group of expression whose importance has been rapidly revealed in recent decades. It plays a significant role in language as Newmark (1988: 213) states that “[i]f grammar is the bones of a text, collocations are the nerves, ... , and lexis is the flesh.” This kind of word combination is very vast and essential for language learners as well as for the translators. For the former, it is essential due to the fact that the ability and the knowledge of mastering collocation are much needed so that the learners are capable in mastering the language as fluent as the native. For the latter, it is important for them to equip themselves with the knowledge of collocation in order to overcome the barriers often encountered in translating such word combinations.

The attempts at determining the definitions of collocation have been developed since long time ago. Newmark is among numerous experts attempting at defining collocation before 1990s. According to him, collocation is the “habitual co-occurrence of individual lexical items” (Newmark, 1988: 212). He links the collocation to the translation field by adding that one of the most important problems in translation is recognizing whether or not a collocation is familiar, natural, or just acceptable. Even after 1990s, the attempts at defining collocations are still in great quantities. Baker in Amstrong (2005: 97) defines collocation as “semantically arbitrary restrictions which do not follow logically from the prepositional meaning of a word.” Another expert, Nesselhauf (2005: 11-2), defines collocation based on two views. First, it is “the co-occurrence of words at a certain distance, and a distinction is usually made between co-occurrences that are frequent (or more precisely, more frequent than could be expected if words combined randomly in a language) and those that are not.” Second, it is “a type of word combination, most commonly as one that is fixed to some degree but not completely.” The former is called the ‘frequency-based approach’, whereas the latter is called the ‘phraseological approach’. This research employs phraseological rather than frequency-based approach due to the fact that the former is narrower than the latter.

Collocation appears not only in English but also in *Bahasa Indonesia*. Kushartanti et al (2005: 141) define collocation as the association and co-occurrence of certain lexis with another ones. This co-occurrence is constant and associate with its language system. It proves that lexis influences the environment

around it or vice versa. To be in line with Kushartanti et al, Imran et al (2009: 27) define collocation as the tendency of such words to occur constantly with another word in certain languages. They put an example of collocation in *Bahasa Indonesia*. The word *basuh* and *cuci* are synonymous in *Bahasa Indonesia*. It is common in *Bahasa Indonesia* for *basuh* to collocate with *muka*, *tangan*, *kaki*. However, it is considered uncommon for *basuh* to collocate with *tanaman* or *piring*.

The tendency of certain words to co-occur could be based on either their prepositional meanings or not. Baker (1992: 47) states that “[a]t one level, the tendency of certain words to co-occur has to do with their prepositional meanings. For example *cheque* is more likely to occur with *bank*, *pay*, *money* and *write* than with *moon*, *butter*, *playground* or *repair*.” She adds that, “[h]owever, meaning cannot always account for collocational patterning. If it did we might expect *carry out*, *undertake* or even *perform* to collocate with *visit*. Yet, English speakers typically *pay a visit* ...and are unlikely to *perform a visit*.” For the synonym or near-synonym words, they will have quite different sets of collocates. For instance, Indonesian Moslem speakers typically say *sahabat nabi* rather than saying *teman nabi*.

Nesselhauf (2004: 21-2) classifies restricted collocations into three types. The first type is based on the syntactic characteristics of the collocation classified according to the word classess in which their elements appear. The second type is based on its semantic characteristics and the third on the commutability of its elements.

Benson et al in Bahns (1993: 57) make a fundamental distinction of collocation which is based on the word classess to which the elements of a collocation belong. They propose that,

In English, as in other languages, there are many fixed, identifiable, non-idiomatic phrases and constructions. Such groups of words are called *recurrent combinations*, *fixed combinations*, or *collocations*. Collocations fall into two major groups: *grammatical collocations* and *lexical collocations*.

Grammatical collocations are the collocations in which a lexical and a more grammatical element, such as preposition, co-occur, whereas, lexical collocations are collocations in which two lexical elements co-occur. To be in line with them, Imran et al (2009: 29) also classifies collocations in *Bahasa Indonesia* into two types, namely lexical collocations such as and grammatical collocations. The examples of the types of collocations are in the following figure.

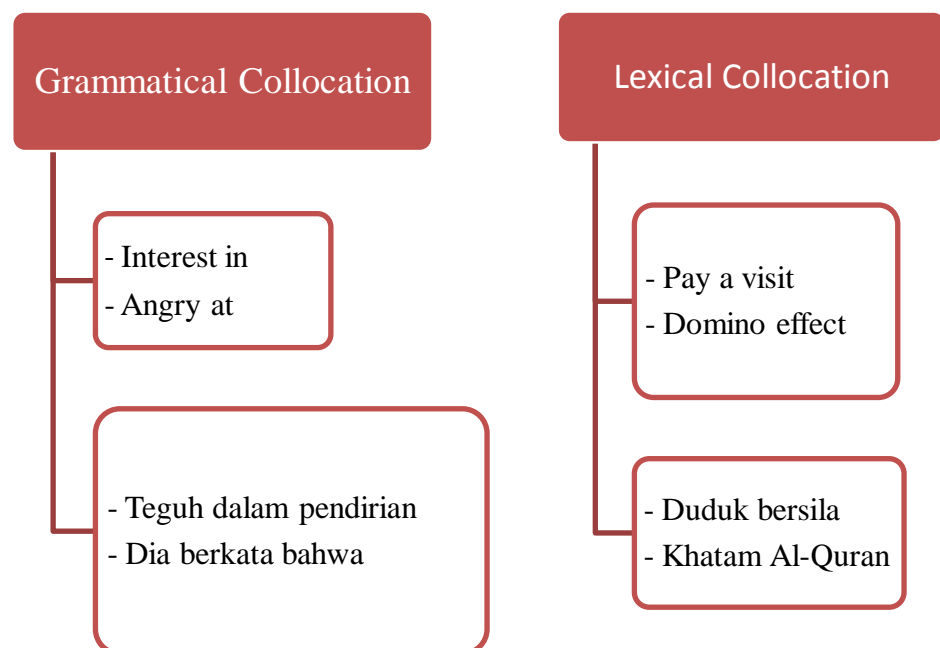


Figure 1: The Examples of Grammatical and Lexical Collocation

The delimitation of collocation from other types of word combinations is essential in this research. Cowie in Nesselheuf (2005: 14) delimits collocation from other types of word combinations, most importantly from idiom one side and from what he calls as “free combination” on the other. The delimitation is based on the basis of two criteria, namely the criterion of transparency and the criterion of commutability. The former refers to whether the elements of the combination and the combination itself have a literal or a non-literal meaning, whereas the latter refers to whether and to what degree the substitution of the elements of the combination is restricted. The delimitation as noted by Cowie in Nesselheuf (2005: 14 – 15) is as follows.

Table 3: The Delimitations of Collocation from Any Other Word Combination

Restricted collocations (e.g. <i>perform a task</i>)	<ol style="list-style-type: none"> 1. some substitution is possible, but there are arbitrary limitations on substitutions. 2. at least one element has a non-literal meaning, and at least one element is used in its literal sense; the whole combination is transparent.
Free combinations (e.g. <i>drink tea</i>)	<ol style="list-style-type: none"> 1. the restriction on substitution can be specified on semantic grounds. 2. all elements of the word combination are used in a literal sense.
Figurative idioms (e.g. <i>do a U-turn</i>)	<ol style="list-style-type: none"> 1. substitution of the elements is seldom possible. 2. the combination has a figurative, but preserves a current literal interpretation.
Pure idioms (e.g. <i>blow the gaff</i>)	<ol style="list-style-type: none"> 1. substitution of the elements is seldom possible. 2. the combination has a figurative meaning and does not preserve a current literal interpretation.

Collocation presents potential problems in translation due to the difference pattern of collocations of the source language and the target language. The possession of knowledge of the source or the target language patterns may tackle

these problems. Baker (1995: 54 – 61) lists four main potential problems in translating collocation. They are as follows.

a. The Engrossing Effect of Source Text Patterning

As the matter of fact that certain language has its own collocation pattern which is sometimes different to the other languages, it may constitute the translator to establish the appropriate collocation patterns especially for his/her who do not possess adequate knowledge of the source as well as the target language collocation patterns. Moreover, he/she may be engrossed to the source language collocation pattern which leads in producing neither appropriate nor natural collocation patterns (Baker, 1995: 55).

b. Misinterpreting the Meaning of a Source Language Collocation

When the collocation patterns of the source language seem familiar to the target language, it contributes to the meaning misinterpretation done by the translator due to interference from his/her native language. Baker (1995: 55) points that this cause appears only when the translator translates from the foreign language into his/her native language. Further, she adds an example which is the meaning misinterpretation of *run a car*. The translator translating *run a car* into *mengendarai mobil dengan cepat* would misinterpret *run* in this context. *To run a car* in English means to own, use and be able to maintain a car financially (Baker, 1995: 53 – 54).

c. The Tension Between Accuracy and Naturalness

In the case of translating collocation, the translator may be incapable to preserve the pattern as well as the meaning associated of the source language collocation at the same time. He/she often encounter the choice of either translating naturally or accurately. Being natural means that it needs some change in meaning, whereas being accurate means that it may be far from natural collocation pattern of the target language. Baker (1995: 57) states that “[a]ccuracy is no doubt an important aim in translation, but it is also important to bear in mind that the use of common target-language patterns which are familiar to the target reader plays an important role in keeping the communication channels open.”

d. Culture-Specific Collocation

Collocation is common in every genre of text due to its significant role in language. It can commonly be found in the social science text and in computer language, for instance in the word combinations of “lead time”, “acid rain”, “domino effect” and “sunshine industries” (Newmark, 1988: 145). In addition, collocation also can be found in literature works such as novel. Therefore, it is important to create an understanding that such novel is established in the frame of socio-culture and geographical aspect of its language. It contributes to the emergence of so called culture-specific collocation.

Baker in Dinçkan (2010: 462) defines culture specific collocation as “...collocations [that] express ideas previously unexpressed in the target

language.” It is such collocation that is uncategorized in the target language due to culture different. She adds by pointing that,

Some collocations reflect the cultural setting in which they occur. If the cultural setting of the source and target languages are significantly different, there will be instances when the source text will contain collocations which convey what to the target reader would be unfamiliar associations of ideas. Such culture-specific collocations express ideas previously unexpressed in the target language. Like culture-specific words, they point to concepts which are not easily accessible to the target reader (Baker 1991: 59 - 60).

The translation of culture-specific collocation may be problematic. The difference in socio-cultural aspects of either the source language or target language plays a principal problem factor in this kind of word combination. Additionally, the ability of the translator to interpret the culture-specific collocation of the source language appears as a subsequent problem factor. Dinçkan (2010: 462) says that “In translating from one’s B [foreign] language into one’s native language, ... , recognition of culture-bound collocations, understanding the meaning and connotation of each, and rendering them into target language may be the most challenging tasks”.

For instance, a translator might be difficult to render *khatam Al-Quran* since it is considered as unrecognized collocation in English. Even though it can, may be, recognized by Moslem readers, it is still unrecognized by the global readers. Such examples of culture-specific collocation appear frequently in the novel sharing everyday life and culture.

4. Translation Ideologies

Bassnett and Lefevere in Hoed (2006: 83) state that the translation activity always embraces certain tendencies within. They can be either a source language-oriented or a target language-oriented. The tendencies, then called as heading ideology proposed by Venuti in Humanika (2006: 4), are called domestication and foreignization. It is supported by Lafavere in Venuti (1995: 20) states that “translation can never be completely adequate to the foreign text, Schleiermacher allowed the translator to choose between a domesticating ... and a foreignizing ...”

The ideologies influence in two levels, namely micro and macro level. (Humanika, 2006: 4) In the macro level, the ideology chosen by the translator may influence the choice of the text, whereas in the micro level, the ideology chosen may influence the strategy, method, as well as technique in translation. It is supported by Munday (2001: 46) stating that Venuti proposes domestication and foreignization as the two terms that concern both the choice of text to translate and the translation method.

Although the ideas of domestication and foreignization proposed by Venuti (1995: 20) mainly discussed English as SL and Anglo-American as TL, it is still useful to develop an understanding to investigate culture-specific collocations within these frameworks.

a. Domestication

Domestication is defined as “an ethnocentric reduction of the foreign text to target language cultural values, bringing the author back home” (Venuti, 1995:

20). It is the target text-oriented and tends to close to the target language as well as facilitates the readers to read easily. Given that it is the target text-oriented, the translator choosing this ideology may translate toward the cultural concept of the target language. When a translation is transparent and easy to read, it is likely domesticated. Also, it seems to replace the culture sense of source language to the target language.

Domestication ideology “leaves the reader in peace, as much as possible, and moves the author towards him” (Venuti in Munday, 2001: 146). It entails a transparent and fluent style in order to minimize the foreignness of the target language. It also shares ‘invisible’ style of the translator which means that the readers may believe that they read an original product, not a translation product. The translator choosing this ideology may state that the technical elements of a text are not the essential component but its spirit. This ideology is also called as target language approach or reader-to-author-approach (Humanika, 2006: 5)

As proposed by Newmark (1988: 45-6) regarding what so called V diagram, domestication resembles the target language emphasis consisting of four methods, namely adaptation, free translation, idiomatic translation and communicative translation. The target language emphasis attempts to render the exact contextual meaning of the source language as readily as comprehensible as the target readers’ perspectives.

b. Foreignization

Venuti (1995: 20) defines foreignization as “an ethno deviant pressure on those values to register the linguistic and cultural difference of the foreign text,

sending the reader abroad.” It is a source language-oriented and tends to close to SL by preserving source language pattern or culture in order to make foreign text to the target reader. Moreover, it tends to impose the source language socio-cultural values and materials to the target language. This ideology “leaves the writer alone, as much as possible and moves the reader towards the writer.” It preserves culture difference of foreign text (Venuti in Munday, 2001: 146). Given that the ideologies chosen by the translator may influence in the micro level, foreignizing is a translation ideology where the translator preserves the source language elements.

Munday (2001: 147) suggests that “the foreignizing method can restrain the ‘violently’ domesticating cultural values of the English-language world”. Venuti proposes foreignization strategy as a resistance toward the domestication culture in Anglo American translation. He criticizes the translation into English which is too domesticated. He also calls the foreignizing strategy as ‘resistancy’ which is “a non-fluent or estranging translation style designed to make visible the presence of the translator by highlighting the foreign identity of the ST and protecting it from the ideological dominance of the target culture” (Venuti in Munday, 2001: 147). His ‘visible’ translating strategy, foreignization, means that the readers may believe that they read a translation product, not an original product.

As proposed by Newmark (1988: 45-6) regarding what so called V diagram, foreignization resembles the source language emphasis consisting of four methods, namely word-for-word translation, literal translation, faithful

translation, and semantic translation. It resembles foreignization ideology which lays the meaning as the main aspect that has to be rendered.

The translation ideology chosen can be traced through the techniques which mean that the ideology chosen will contribute and influence to the techniques employed by the translator or vice versa. In the translation process, it is a ‘top down’ application which means that the ideology will influence the techniques employed by the translator. Conversely, in the translation analysis, it is a ‘bottom up’ application which means that the researcher should identify the techniques employed by the translator in order to investigate the ideology of the translator (Humanika, 2011: 5). The figure of “top down” application as quoted from Humanika (2011: 5) is as follows.

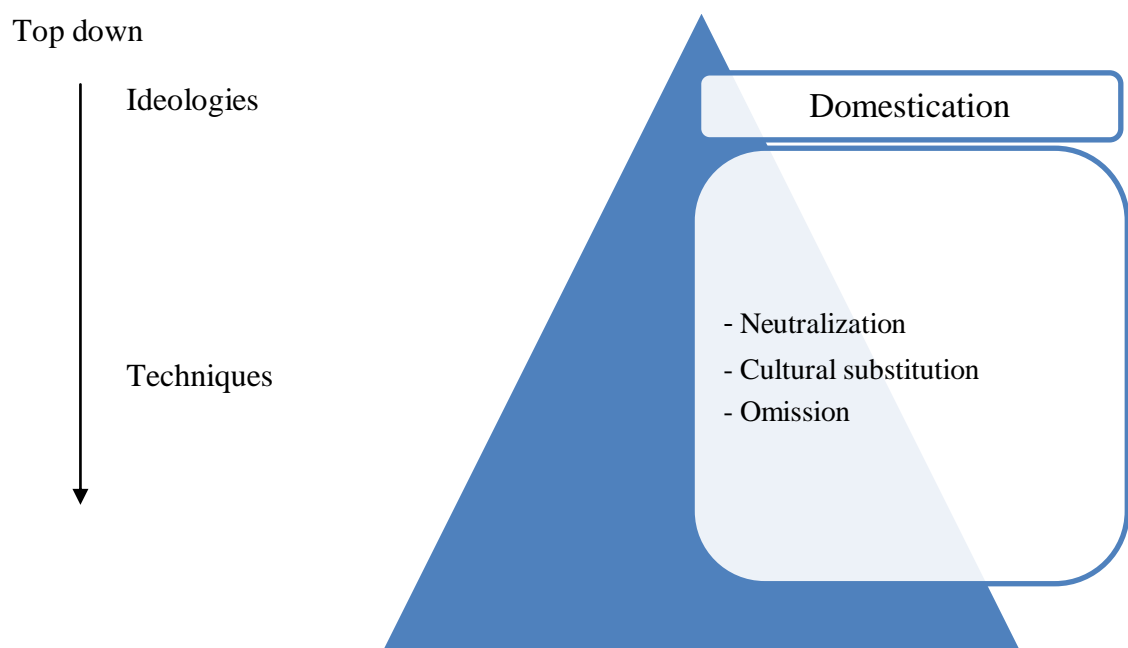


Figure 2: **Top Down Application (Domestication – Techniques)**

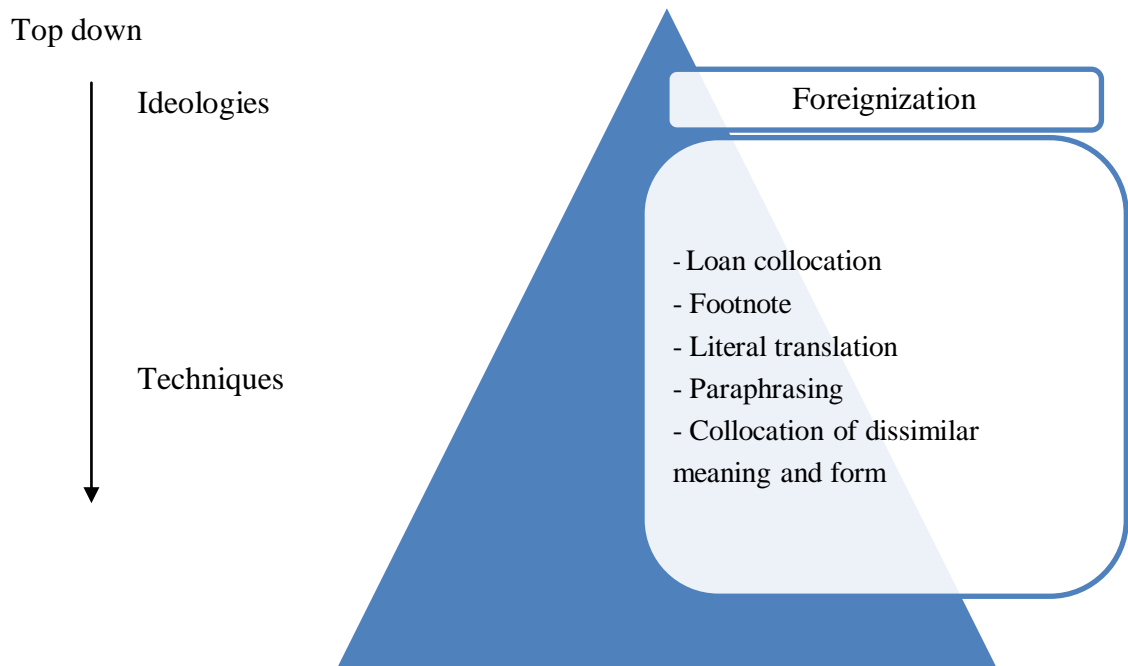


Figure 3: **Top Down Application (Foreignization – Techniques)**

According to Figure 2 and Figure 3, it is pictured that, in the translation process, the ideologies chosen by the translator influence in the techniques employed. For instance, the translator choosing domestication ideology in translating culture-specific collocation may employ neutralization, cultural substitution, omission, or collocation of similar meaning and form, whereas the translator choosing foreignization ideology may employ loan collocation, footnote, literal translation, paraphrasing, or collocation of dissimilar meaning and form.

Contrastively, it is “bottom up” application used in the analysis of the translation ideology. It means that the ideology chosen by the translator can be traced from the techniques employed by him/her.

5. Negeri 5 Menara

Negeri 5 Menara is the first book in a trilogy written by Ahmad Fuadi – a former *TEMPO* reporter, photography buff and a social entrepreneur. It is considered as one of national-book-seller novel due to its story telling not only a journey of life in *Pesantren* in in East Java but also friendship, dreams, giving back, and faith. This book is translated by Angie Kilbane – an expatriate teacher and also *Laskar Pelangi* translator – as *The Land of Five Towers*.

This inspired-by-a-true-story novel begins when Alif, the main character, leaves their hometown in West Sumatra, the place he spends his childhood searching for fallen durian, fruit in the jungle, and playing soccer on rice fields, and swimming in Lake Maninjau, in order to enroll *Madani Pesantren* (MP) in a remote village in Java. It is, actually, halfheartedly decision since he dreams of enrolling public high school in Bukittinggi while her mother dreams of his son to attend an Islamic boarding school or *pesantren*.

The Arabic powerful phrase *man jadda wajada* which means *he who gives his all will surely succeed* is captivated Alif on his first day at MP. He quickly makes friends with five boys across the archipelago Due to their hobby gazing at the clouds on the horizon beneath the mosque's minaret they make a group known as the *Fellowship of the Menara*. They see their individual dreams of far- away lands, like America, Europe, Asia, and Africa. They believe that someday they will catch their dreams, no matter how high they are since God is truly The Listener.

This novel is translated into *The Land of Five Towers* since it has inspired millions of people across Indonesia. Addition, it is translated in order to attract the global readers of the idea of pesantrens after numerous incident that makes them get unfairly stereotyped. It also shows a different side of pesantrens that people are not used to seeing namely balanced education, dedicated teachers, a plethora of extracurricular activities, international focus, and superb student discipline. It is hoped that the global readers are able to not only gain the idea of pesantrens but also gain of many ethnicities and languages across the country through this English version.

The use of local dialects, Arabic and numerous culture-specific expressions and collocations are the ultimate tasks for the translator since they are sometimes proven tricky in translation. He/she should possess adequate knowledge of socio-cultural aspect of the source novel to tackle these barriers.

6. Related Studies

Two earlier researches are employed as references to support this research. The first research is conducted by Dinçkan (2010). It discusses the treatment of culture-bound collocations of three recent English bestsellers into Turkish. The findings are categorized as their translation strategies and are further discussed within the framework of domestication and foreignization. It also discusses the factors that may affect the translators namely context, the demands of publishers in Turkey, the genre of novels—bestsellers, and popular fiction. The research analyzes the consistency in the choices of the translators, the strategies employed, and eleven factors affecting the translators of bestsellers. Also, it argues the fact

that the source language, English, have affected the choices of the translators bestsellers. To conclude, it establishes some suggestions in reference to the translation of bestsellers.

The second research is conducted by Widiastuti (2011). It discusses the accuracy and readability of domesticated and foreignized translation of specific words in Meyer's *Twilight*. The results show that there are no significant differences in the degree of accuracy between foreignized and domesticated translation of specific words as the final score of the calculation is not much different. In addition, the level of readability of the specific words is readable.

B. Conceptual framework

As a matter of fact that translation is not a neutral activity, domestication and foreignization emerge as the ideologies chosen by the translator. The tendency of employing domestication and foreignization ideologies contributes to the techniques, strategies, or methods employed by the translator in translating certain texts. In the simple words, in the process of translating certain texts, the ideology chosen by the translator will decide the techniques, strategies and methods employed. On the contrary, in analyzing certain translated texts, the consideration of techniques, strategies, or methods employed by the translator will reveal the ideology chosen by him/her.

This research adopts the notion of translation saying that it consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical

structure which are appropriate in the target language and its cultural context. Given the fact that this study is under the notion of translation above, the employments of the techniques which lead to the translation ideologies of the translator are the points in this research. In analyzing the ideologies of the translator which can be traced from the techniques employed, this research pays much attention to culture-specific collocation defined as collocation that is uncategorized in the target language due to culture different found in 405 pages of the novel.

The ten techniques employed by the translator appear to be the first point. Those techniques were derived from eight techniques used by translators encountering problems at word level and four techniques for translating idiom or word in combination. As the fact that translation techniques lead to the translation ideologies in the translation process, those techniques, then, are divided into two groups which are under the frame of domestication and foreignization ideologies. The former is the target text-oriented and tends to close to the target language as well as facilitates the readers to read easily. The latter is defined as is a source language-oriented and tends to close to SL by preserving source language pattern or culture in order to make foreign text to the target reader.

In the domestication frame, it consists of translation by non-cultural form or neutralization, translation by cultural substitution, omission, and translation by a collocation of similar meaning but dissimilar form. In the foreignization frame, it consists of translation using a loan collocation, footnote, literal translation, and translation by paraphrase.

Under the frame of domestication ideology constitutes four techniques. They are: the first technique is translation by non-cultural form or neutralization which is a technique by translating the culture-specific collocation with a neutral form. The second technique is translation by cultural substitution which involves replacing a culture specific item or expression with a target-language item which does not have the same propositional meaning but is likely to have a similar effect on the target reader. Omission comes as the third technique when the translator does simply omit translating the word or expression is not vital enough to the development of the text. The fourth is translation by a collocation of similar meaning but dissimilar form which means that this technique uses a culture-specific collocation in the target language which conveys the same meaning as that of the source language but consists of different lexical items.

Three techniques appear under the frame of foreignization ideology. They are: the first technique is translation using a loan collocation which preserves the source culture-specific collocation. The second is literal translation which means that the translator translates word-for-word culture-specific collocations. The third technique is translation by paraphrase which is a technique by explaining the meaning of the culture-bound collocation in different word.

The translations of the culture-specific collocations, then, were evaluated by several assessors in the terms of their accuracy and naturalness. The assessors employed Nababan's Accuracy Rating Instrument to measure the accuracy of the translations of culture-specific collocations, whereas the assessors employed the Naturalness Rating Instrument for measuring the naturalness.

Finally, this study is under the descriptive qualitative approach in scope of the ideologies of the translations of the culture-specific collocations. Therefore, the researcher follows the conceptual framework shown below in order to gain the study objectives.

C. Analytical Construct

This research aims to reveal and to discuss the ideologies of the translator in translating the culture-specific collocations found in *Negeri 5 Menara* translated into *The Land of Five Towers*. The ideologies are traced through the techniques employed by the translator and leads to the accuracy and the naturalness level of the translations.

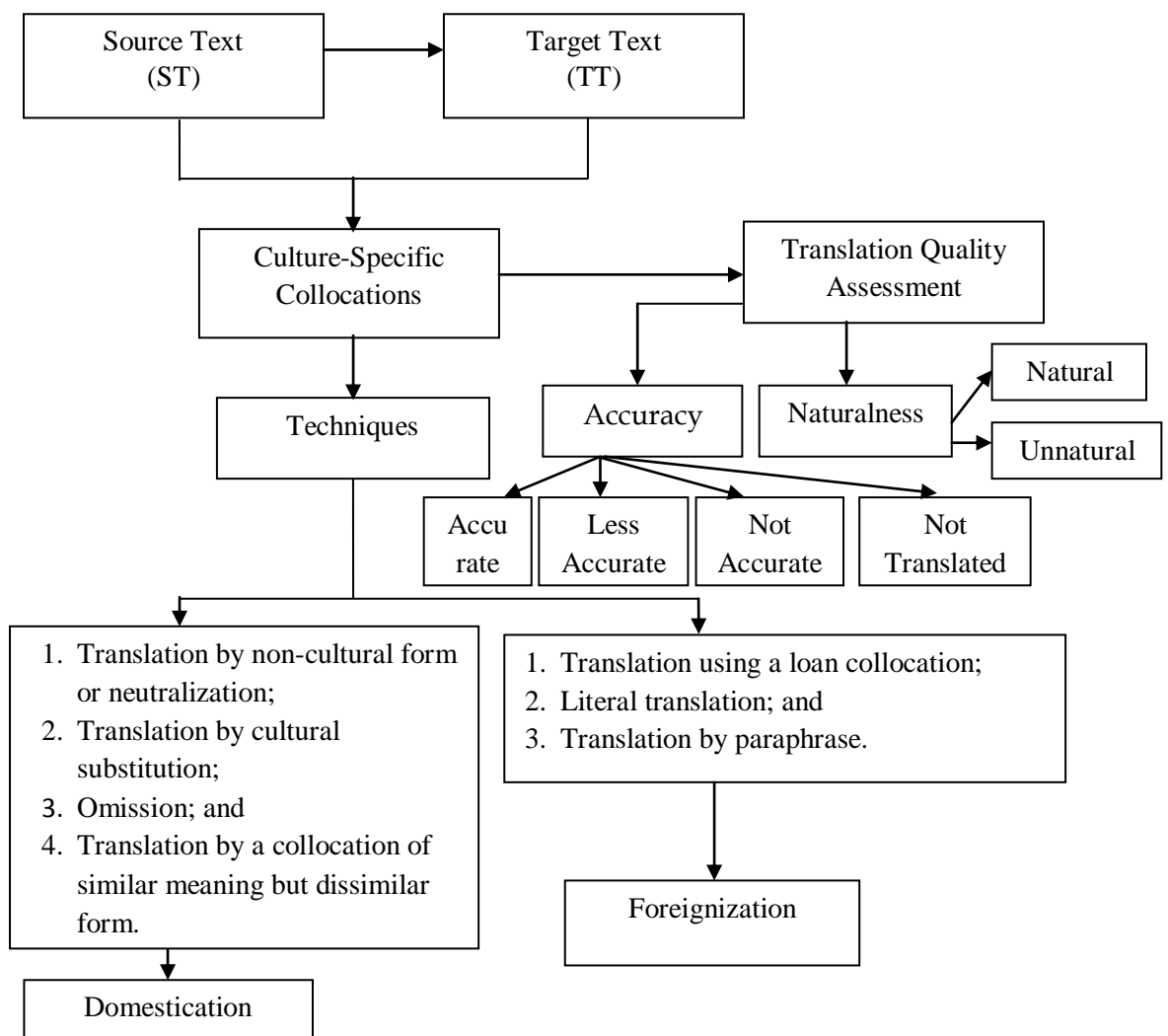


Figure 4: **Conceptual Framework**

CHAPTER III

RESEARCH METHOD

A. Type of the Study

This research employs a descriptive – qualitative method which is defined by Vanderstoep and Johnston (2009: 7) as “research [which] produces narrative or textual description.” It is considered to be relevant to this research due to the fact that it concerns with providing the description of the phenomena in the translation field without any interventions of an experiment treatment. It is supported by Dornyei (2007: 38) stating that is because of the qualitative objective to describe social phenomena as they occur naturally, qualitative research takes place in the *natural setting*, without any attempts to manipulate the situation under study. In simple words, a qualitative research aims at describing current condition or phenomena being investigated. This research, using descriptive – qualitative method, attempts to investigate the tendency of Venuti’s translation ideology, domestication or foreignization, in the translations of the culture-specific collocations in *Negeri 5 Menara* and its English version entitled *The Land of Five Towers* that can be traced through the techniques employed by the translator and the accuracy as well as the naturalness of the translation of the culture-specific collocations.

B. Data and Sources of the Data

The data in this research are divided into two groups. The first group of data is called objective data, whereas the second group of data is called affective

data. The former is the main data in this research, namely the culture-specific collocations found in *Negeri 5 Menara* and their translations found in *The Land of Five Towers* which is in the form of phrases. The first source of the data was a novel entitled *Negeri 5 Menara*. It is the first book in a trilogy written by Ahmad Fuadi—a former *TEMPO* and *VOA* reporter, photography buff, and a social entrepreneur. It consists of 432 pages and first published in July 2009 by *Gramedia Pustaka Utama*. *Negeri 5 Menara* tells not only a journey of life in *Pesantren* in East Java but also friendship, dreams, giving back, and faith. The main character in this novel is a teenager named Alif who halfheartedly enrolls *Madani Pesantren* in a remote village on Java due to his mother's dream. The secondary source of the data was the English version of *Negeri 5 Menara* entitled *The Land of Five Towers* which is translated by Angie Kilbane—an expatriate teacher and also *Laskar Pelangi* translator. It consists of 387 pages and is first published by *Gramedia Pustaka Utama* in October 2011.

The latter is the data deriving from the respondents by collecting information using questionnaires containing the comparison between the source language and the target language. There are two groups of respondents as the assessors to evaluate the quality of the translations of the culture-specific collocations. The first group is the assessors of the accuracy of the translations of the culture-specific collocations composed by three respondents which are expert in the translation field. They are Kartika Purbo Nugroho, S.S, and Agus Setiawan, the graduate students of English Language and Literature at Yogyakarta State University and two freelance translators. The second group is the assessors of the

Moleong (2001: 121) states that in descriptive – qualitative research, the researcher plays the role as the designer, the data collector, the analyst, the data interpreter, and the reporter of the research findings. Therefore, the main instrument in this research is the researcher due to his role as a describer and explainer of the data.

Table 4: **Data Sheet**[illegible]

The third instrument is the data questionnaires. It is used to evaluate the accuracy and the naturalness of the translation of the culture-specific collocations. The example of data questionnaire format to measure accuracy is in the table below.

Table 5: **Data Questionnaire**

Code	Source Language	Target Language	A	N	Comment

In order to fill the data questionnaires, two parameter tables are employed as the guidelines used by the respondents. They are the fourth instrument employed in this research. The first parameter table is the accuracy assessment scoring system adopted from Nababan's Accuracy Scoring System cited by Setiajdi (2007:10) which is shown below.

Table 6: **The Accuracy Assessment Scoring System**

Translation Criterion	Score	Explanation
Accurate	1	The content of the culture-specific collocation is accurately conveyed into the target sentence. The translated text is clear to the evaluator and no rewriting is needed.
Less Accurate	2	The content of the culture-specific collocation is accurately conveyed into the target sentence. The translated text can be clearly understood by the evaluator, but some rewriting and some change in word order are needed.
Not Accurate	3	The content of the culture-specific collocation is not accurately conveyed into the target text.
Not translated	4	The culture-specific collocation is not translated at all into the target sentence, i.e. it is omitted or deleted.

Not translated parameter includes to the degree of accuracy due to the fact that it accommodates the data which is not translated at all into the target language. The data which is omitted or deleted are considered hard to rate whether they are accurate, less accurate or not accurate due to the omission.

In order to measure the naturalness of the translations of culture-specific collocations, this research employs the naturalness rating instrument adopted from Sanusi (2011: 32) as the second parameter which is shown as follows.

Table 7: The Naturalness Assessment Scoring System

Translation Criterion	Score	Explanation
Natural	1	The translation of the culture-specific collocation is natural and makes sense
Unnatural	2	The translation of the culture-specific collocation is unnatural and does not make sense.

This research does not include less natural as a parameter due to the fact that it tends to close to both of natural and unnatural criterion.

D. Research Procedure

1. Data Collection Technique

The method of collecting data in this research was observation method. The observation method was applied by thoroughly observing the source language cultural-specific collocations and their translations in the target language, English. This method of observation was implemented at once with the implementation of note-taking technique (Sudaryanto, 1993: 135). The use of note-taking technique was to identify and classify the data, culture-specific collocations, so that it was much easier to formulate the analysis. The data collected in this study were

primary data since they were directly collected from the data source by using the observation method and note-taking technique.

The first step was a close reading of the source language novel and that of the target. All instances of culture-specific collocations, in the source language and their translations in the target language were underlined and noted down and then taken as data for the analyses. Then, the occurrences of culture-specific collocations were classified based on the techniques as proposed by Dinçkan (2010: 464).

2. Data Analysis

The analysis process was undertaken by several steps. The first problem formulated was analyzed descriptively. The source texts of culture-specific collocations were compared to the target texts of culture-specific collocations. Next, they were classified according to the techniques employed by the translator.

The second problem formulated was analyzed by using the techniques from the first problem formulation. It is in accordance to the fact that the techniques employed by the translator can be used to reveal the dominant ideology of the translator in the analysis process, as it is vice versa in the translation process. The tendency of such ideologies was drawn from the techniques. Domestication ideology includes four techniques, namely translation by non-cultural form or neutralization, translation by cultural substitution, omission, and translation by a collocation of similar meaning and form. Foreignization ideology includes five techniques, namely translation using a loan

collocation, footnote, literal translation, translation by paraphrase, and translation by a collocation of similar meaning but dissimilar form.

The third problem formulated which is the accuracy and the naturalness of the translation of culture-specific collocations was analyzed by using questionnaires to some respondents as the assessors. The respondents were divided into two groups. The first was the assessors of the accuracy of the translations of culture-specific collocations composed by three respondents which are expert in the translation field. The second were the assessors of the naturalness of the translations of culture-specific collocations composed by three respondents which are native speakers of English language.

E. Trustworthiness

In order to confirm the trustworthiness of the data, a check is needed to test the data and the data analysis. Moleong (2006, 324-326) proposes several criteria as the basis to gain trustworthiness. They are credibility, dependability, conformability and transferability. For the first criterion, it is performed in deep and detail observation on the data in order to achieve the credibility of the data. A postgraduate student of Indonesian Language Education was asked to validate the data. Addition, this research employed *Kamus Besar Bahasa Indonesia* (KBBI), *Oxford Advanced Learner's Dictionary*, and *Oxford Collocation Dictionary* as well to validate and confirm the data.

To gain dependability, a triangulation technique that utilized to verify the data was employed. There are four main types of triangulation; by sources, by methods, by researchers and by theories. In this research, only sources and

theories are employed. The former are in the form of novel *Negeri 5 Menara* and its English version *The Land of Five Towers*. For the latter, some books, journals, undergraduate theses, papers and some written sources from the internet related to culture-specific collocation theories as well as the translation ideology theories are checked.

To set the degree of conformability, the data and the analysis were checked from the point of view of the two consultants which are Suhaini M. Saleh, M.A. and Andy Bayu Nugroho, S.S, M.Hum. The peer reviews were also asked and the questionnaires were distributed to some respondents to assess the accuracy and the naturalness of the data. The respondents were divided into two groups. The former consists of two experts in translation field to evaluate the accuracy, whereas the latter consists of two native English speakers to evaluate the naturalness from native English perspectives.

CHAPTER IV

RESULTS AND DISCUSSION

This chapter contains the findings and the discussions of the analyzed data in the thesis. The former presents the data findings of the analysis served as three parts, namely the table of the technique frequencies employed by the translator in translating the culture-specific collocations, the table of the ideology frequencies chosen by the translator traced from the techniques employed, and the table of the accuracy and the naturalness level of the translation of the culture-specific collocations in the novel. The latter presents the discussions and the detail explanation of the data findings according to the research problems formulated which are the discussions and the detail explanation of the techniques employed by the translator, the ideologies chosen traced by the techniques, and the accuracy and the naturalness level of the translation of the culture-specific collocations.

A. Results

This research discovers 57 culture-specific collocations in 405 pages of the source novel. Due to the theme of the novel, those culture-specific collocations mostly deal with the cultural and Islamic discourse. The data findings are served as the tables based on the three research problems formulated which are the techniques employed by the translator, the ideology chosen by her, and the accuracy and the naturalness level of the translation of the culture-specific collocations.

1. The Techniques in Translating the Culture-Specific Collocations

This research finds that out of nine techniques proposed by Dinçkan, only seven techniques were employed by the translator, namely neutralization, cultural substitution, omission, translation by a collocation of similar meaning but dissimilar form, loan collocation, literal translation, and paraphrasing. The table below shows the percentage of the techniques employed in translating culture-specific collocations.

Table 8: The Frequency and the Percentage of the Translation Techniques

No.	Techniques	Frequency	Percentage
1.	Literal translation	22	38.60 %
2.	Translation by paraphrase	19	33.33 %
3.	Translation by non-cultural form or neutralization	7	12.28 %
4.	Omission	3	5.26 %
5.	Translation using a loan collocation	3	5.26 %
6.	Translation by cultural substitution	2	3.51 %
7.	Translation by a collocation of similar meaning but dissimilar form.	1	1.75 %
	Total	57	100 %

The table above shows that there are 22 or (38.60 %) culture-specific collocations using literal translation technique, 19 or (33.33 %) culture-specific collocations translated using translation by paraphrase technique, 7 or (12.28 %) culture-specific collocations translated using translation by non-cultural form or neutralization technique, 3 or (5.26 %) culture-specific collocations translated

using omission technique, 3 or (5.26 %) culture-specific collocations translated using translation using a loan collocation technique, 2 or (3.51 %) culture-specific collocations translated using translation by cultural substitution technique, and 1 or (1.75 %) culture-specific collocations translated using translation by a collocation of similar meaning but dissimilar form technique.

2. The Translator Ideology in Translating the Culture-Specific Collocations

The translation ideology is divided into two ideologies, namely domestication and foreignization. According to Dinçkan, the former ideology shares three techniques, namely translation by non-cultural form or neutralization, translation by cultural substitution, and omission, whereas the latter shares four techniques, namely translation using a loan collocation, literal translation, translation by paraphrase, and translation by a collocation of similar meaning but dissimilar form. However, as the research analysis went by, the researcher found a special case showing that the last technique mentioned tends to add more effects to the domestication ideology rather than to the foreignization ideology according to the data in this research.

From 57 data findings, it is found that there are 13 data (22.81 %) considered under the domestication ideology and 44 data (77.19 %) considered under the foreignization ideology. The researcher indicates the frequency of both ideologies traced from the techniques employed in the table below:

Table 9: **The Frequency and the Percentage of the Ideologies**

Ideologies	Frequency	Percentage
Domestication	13	22.81 %
Foreignization	44	77.19 %
Total	57	100 %

Each ideology shares certain techniques according to their effects whether they are inclined to attach the global target readers or detach them. The table below serves distinct information of the techniques employed under the ideologies.

Table 10: **The Frequency and the Percentage of the Two Ideologies**

		Frequency	Percentage
Domestication	Neutralization	7	12.28 %
	Omission	3	5.26 %
	Cultural substitution	2	3.51 %
	Collocation of similar meaning but dissimilar form	1	1.75 %
Total		13	22.81 %
Foreignization	Literal translation	22	38.60 %
	Translation by paraphrase	19	33.33 %
	Loan collocation	3	5.26 %
Total		44	77.19 %

The table above shows that domestication ideology shares four techniques, namely neutralization employed 7 times (12.28 %), omission employed 3 times (5.26 %), cultural substitution employed 2 times (3.51 %), and collocation of

similar meaning but dissimilar form employed once (1.75 %), whereas foreignization ideology shares three techniques, namely literal translation employed 22 times (38.60 %), translation by paraphrase employed 19 times (33.33 %), and translation using a loan collocation employed 3 times (5.26 %).

3. The Accuracy and the Naturalness Level of the Translation of the Culture-Specific Collocations

The research discovers that from 57 data findings, 43 data or (75.44 %) are considered accurate, 6 data or (10.53 %) are considered less accurate, 5 data or (8.77 %) are considered not accurate and 3 data or (5.26 %) are considered not translated. To make a clear description, the table of the frequency and percentage of the accuracy is presented as follows.

Table 11: The Frequency and the Percentage of the Accuracy Level

Accuracy Level	Frequency	Percentage
Accurate	43	75.44 %
Less Accurate	6	10.53 %
Not Accurate	5	8.77 %
Not translated	3	5.26 %
Total	57	100 %

While the table above provides the clear description of accuracy level, the table below provides the clear description of naturalness level showing that from 57 data findings, 44 data or (77.19 %) are considered natural, and 13 data or (22.81 %) are considered unnatural.

Table 12: **The Frequency and the Percentage of the Naturalness Level**

Naturalness Level	Frequency	Percentage
Natural	44	77.19 %
Unnatural	13	22.81 %
Total	57	100 %

As the fact that the accuracy level on the one side does not guarantee the naturalness level on the other side, the findings are also presented as follows.

Table 13: **The Frequency and the Percentage of the Accuracy and the Naturalness level**

Criteria	Frequency	Percentage
Accurate and natural	35	61.40 %
Less accurate and natural	4	7.02 %
Not accurate but natural	2	3.51 %
Not translated but natural	3	5.26 %
Accurate but unnatural	8	14.04 %
Less accurate but unnatural	2	3.51 %
Not accurate and unnatural	3	5.26 %
Total	57	100 %

In order to make a clear description, table overleaf shows the frequency of all data according to their techniques, ideologies, and accuracy and naturalness level.

Table 14: The Frequency of the Translation Ideologies, Techniques, Accuracy and Naturalness

	Domestication				Foreignization			Total
	Neutralization	Cultural substitution	Omission	Collocation of similar meaning but dissimilar form	A loan collocation	Literal translation	Translation by paraphrase	
Accurate and natural	5			1		19	10	35
Less accurate and natural	1						3	4
Not accurate but natural		2						2
Not translated but natural			3					3
Accurate but unnatural					3	2	3	8
Less accurate but unnatural						1	1	2
Not accurate and unnatural	1						2	3
Total	7	2	3	1	3	22	19	57

From the table above, it shows that from domestication ideology, the neutralization techniques employed are considered accurate and natural in 5 data, less accurate and natural in 1 datum, and not accurate and unnatural in 1 datum. The cultural substitution techniques are considered not accurate but still natural in 2 data. The omission techniques are considered not translated but still natural in 3 data. The collocation of similar meaning but dissimilar form technique is considered accurate and natural in 1 data. From foreignization ideology, it shows

that the loan collocation techniques are considered accurate but unnatural in 3 data. The literal translation techniques are considered accurate and natural in 19 data, accurate but unnatural in 2 data, less accurate but unnatural in 1 data. The translation by paraphrase techniques are considered accurate and natural in 10 data, less accurate and natural in 3 data, accurate but unnatural in 3 data, less accurate but unnatural in 1 data, not accurate and unnatural in 2 data.

B. Discussion

This part contains the discussions of the analyzed data in the thesis. It will be divided into the parts based on the problem formulated in the first chapter. The first part consists of the analysis of the techniques employed by the translator in translating culture-specific collocations. The second part deals with the analysis of the ideologies chosen by the translator in translating culture-specific collocations traced by the techniques in the first part. Meanwhile, the third part in this chapter deals with the accuracy and the naturalness of the translation of culture-specific collocations. The analysis of the two first parts will be based on the data, whereas the analysis of the third part will be based on the questionnaire taken through the respondents.

1. The Techniques in Translating Culture-Specific Collocations

This part aims to analyze the techniques employed by the translator in translating culture-specific collocations in the source novel to the target novel. The techniques were divided into two groups which are under the frame of domestication and foreignization ideologies. 57 culture-specific collocations as

the data were discovered from the source novel and compared to the target novel. To identify and investigate them, the researcher employs *Kamus Besar Bahasa Indonesia* (KBBI) and Google as well as asked a postgraduate student majoring in Indonesian Language Education of Surakarta Eleven March University to validate the data. As the attempt in analyzing the translation of culture-specific collocations, the researcher employed the third edition of *Oxford Advanced Learner's Dictionary* and *Oxford Collocations Dictionary for Students of English*.

a. Literal Translation

It is the most frequent technique employed by the translator in translating culture-specific collocations under the frame of foreignization ideology as he employs this technique 22 times (38.60 %). This technique is employed by translating a culture-specific collocation pattern literally to the collocation pattern of the source language though it may sound uncommon in the target language. Some examples are presented as follows.

Table 15: The Examples of Literal Translation

Data	Source Text	Target Text
11	Aku cepat-cepat memakai baju lebaran tahun lalu, yang telah akku lipat di sebelah dipan sejak kemarin. (88)	I quickly got dressed in my last year's <u>Eid clothes</u> , which I had folded and left beside the couch since the day before. (82)
29	Aku melakukan sujud syukur setelah menerima hadiah tidak terduga ini.	I did a <u>prostration of thanks</u> after receiving this unexpected gift.
30	Misalnya, dia mengabarkan di Washington DC, ibukota negara superpower ini, telah berdiri sebuah masjid raya yang besar di daerah elit pula.	For example, he reported that in Washington D.C., the capital of this superpower nation, a <u>big mosque</u> was built – in an elite area at that.

(Datum 11/88/82/LT/1/2/F)

ST : Aku cepat-cepat memakai **baju lebaran** tahun lalu, yang telah akku lipat di sebelah dipan sejak kemarin.

TT : I quickly got dressed in my last year's Eid clothes, which I had folded and left beside the couch since the day before.

Baju lebaran is considered by the translator as a culture-specific collocation for the unrecognized concept of what people wear in *lebaran* moment. Moreover, it is a culture-specific collocation due to the fact that, according to *Kamus Besar Bahasa Indonesia* (KBBI), *lebaran* tends to collocate with *baju*, *hari*, *haji*, *merayakan*, etc.

Literal translation technique is employed by the translator in translating this data. *Baju* is defined as “barang apa yang dipakai (baju, celana, dsb)” (2008: 1000) (“things such as dresses and trousers that you wear to cover, protect or decorate your body”), whereas *lebaran* is defined as “hari raya umat Islam yg jatuh pd tgl 1 Syawal setelah selesai menjalankan ibadah puasa selama sebulan; Idul fitri” (2008: 800) (“the first day of the Islamic month of Shawwal. It marks the end of Ramadan, which is a month of fasting and prayer”).

(Datum 29/205/193/LT/1/1/F)

ST : Aku melakukan **sujud syukur** setelah menerima hadiah tidak terduga ini.

TT : I did a prostration of thanks after receiving this unexpected gift.

The researcher considers *sujud syukur* as a culture-specific collocation yet in, *Bahasa Indonesia*, *sujud* tends to collocate with *syukur* and it is uncategorized

concept in the target language. Besides collocating with *syukur*, *sujud* also tends to collocate with *sembah*.

According to *Kamus Besar Bahasa Indonesia* (KBBI), *sujud* means “berlutut serta meletakkan dahi ke lantai” (2008: 1348) (“put the knees and forehead on the floor,” translated), whereas *syukur* means “rasa terima kasih” (2008: 1368) (“an expression of thanks,” translated). In this data, the translator employs literal translation technique due to the fact that *sujud syukur* is translated into a prostration of thanks. According to *Oxford Advanced Learner’s Dictionary 7th Edition*, prostration means “the action of lying with your face downwards, especially in worship”, whereas thanks means “words or action that show that you are grateful to somebody for something.” The translator clearly employs loan collocation technique since he loans the collocation pattern of the source language which is unable to be found in the target language.

(Datum 30/208/196/LT/1/1/F)

ST : Misalnya, dia mengabarkan di Washington DC, ibukota negara superpower ini, telah berdiri sebuah **masjid raya** yang besar di daerah elit pula.

TT: For example, he reported that in Washington D.C., the capital of this superpower nation, a big mosque was built – in an elite area at that.

Masjid raya is a common phrase in *Bahasa Indonesia* and it is considered as a culture-specific collocation due to its uncategorized concept in the target language. According to *Kamus Besar Bahasa Indonesia* (KBBI), *masjid* tends to collocate with *agung* and *raya*. *Masjid* means “rumah atau bangunan tempat bersembahyang orang Islam,” (2008: 883) (“a worship place for Moslem”,

transated), whereas *raya* means “besar,” (2008, 1149) (“big”, translated). In this case, the translator employs literal translation technique due to the fact that *masjid raya* is translated into a big mosque. According to *Oxford Advanced Learner’s Dictionary 7th Edition* Mosque means “a building in which Muslims worship” (2010: 955), whereas big means “large in size, degree, amount, etc” (2010: 131).

b. Translation by Paraphrase

It is the second technique under the frame of foreignization ideology which is most employed by the translator in translating culture-specific collocations by translating the culture-specific collocations into different words that makes the original meaning clearer. This technique is employed 19 times (33.33 %) in this novel. Some examples are presented as follows.

Table 16: The Examples of Translation by Paraphrase

Data	Source Text	Target Text
7	Bagian tengah kamar harus kosong untuk kita gunakan tempat shalat jamaah setiap kamar,” tambah Kak Is.	The center of the room must remain vacant for us to use for <u>daily communal prayers</u> in every room,” added Kak Is.
44	“ <i>Tafadhal</i> ⁶¹ Mas,” katanya beraksen Jawa medok .	“ <i>Tafadhal</i> ¹⁹ Mas,” She said in a <u>thick Javanese accent</u> .
49	Tujuannya untuk naik haji .	He was <u>going on the Hajj pilgrimage</u>

(Datum 7/56/53/PH/2/1/F)

ST : Bagian tengah kamar harus kosong untuk kita gunakan tempat **shalat jamaah** setiap kamar,” tambah Kak Is.

TT : The center of the room must remain vacant for us to use for daily communal prayers in every room,” added Kak Is.

In this data, *shalat jamaah* is considered as a culture-specific collocation yet, in *Bahasa Indonesia*, *shalat* tends to collocate with *jamaah*, *wajib*, *sunah*, *menunaikan*, etc. According to *Kamus Besar Bahasa Indonesia* (KBBI), *shalat* (*salat*) means “rukun Islam kedua, berupa ibadah kepada Allah Swt, wajib dilakukan oleh setiap muslim mukalaf, dengan syarat, rukun, dan bacaan tertentu, dimulai dengan takbir dan diakhiri dengan salam” (2008: 1208) (“The second Islamic pillar, in a form of worship, which is obligated to all of Moslem with the certain requirements, principles, and recitations started by takbir and ended by salam,” translated), whereas *jamaah* means “orang banyak” (2010:) (“many people,” translated).

The translator employs translation by paraphrase technique in translating the culture-specific collocation in this data due to the fact that he paraphrase *shalat berjamaah* into “daily communal prayers” in the target language in order to facilitate the readers to understand the meaning easily.

(Datum 44/289/271/PH/1/1/F)

ST : “Tafadhal⁶¹ Mas,” katanya beraksen **Jawa medok**.

TT : “Tafadhal¹⁹ Mas,” She said in a thick Javanese accent.

Jawa medok is categorized as a culture-specific collocation due to the fact that the word *medok* tends to collocate only with the word certain vernaculars in Indonesia especially *Jawa*. *Medok* is defined as “kentara sekali aksen daerahnya”, (2008: 893) (“the vernacular accent can be heard clearly,”), whereas *Jawa* is

defined as “bahasa yang dituturkan oleh suku Jawa”, (2008: 571) (“Javanese language”).

It is obvious that the translator employs paraphrase technique since he translates *Jawa medok* into “a thick Javanese accent”. As the fact that the culture-specific collocation of the source language has no equivalence pattern in the target language, it encourages the translator to do so in order to facilitate the readers to swallow the source data easily.

(Datum 49/347/325/PH/1/1/F)

ST : Tujuannya untuk **naik haji**.

TT : He was going on the Hajj pilgrimage.

Naik haji in this data is considered as a culture-specific collocation due to the fact that this concept is uncategorized in the target language. Moreover, according to *Kamus Besar Bahasa Indonesia* (KBBI), the word *haji* tends to collocate with the words *naik*, *paspor*, *jemaah*, *pergi*, *turun*, *musim*, etc. *Haji* is defined as “rukun Islam kelima (kewajiban ibadah) yang harus dilakukan oleh orang Islam yang mampu dengan mengunjungi Kakbah pada bulan Haji dan mengerjakan amalan haji,” (2008: 473) (“the fifth Islamic pillars which is recommended for those done by undertaking a religious journey to Makah and Kakbah”), whereas *naik* is defined as “bergerak ke atas atau ke tempat yg lebih tinggi; pergi ke,” (2008: 948) (“to move up or climb something; to go to”).

The translator employs translation by paraphrase technique in this case as he paraphrase *naik haji* in the source language into “going on the Hajj pilgrimage”

in the target language. This technique tends to facilitate the translator who is unable to find the target language collocation pattern. Moreover, it provides the global target readers to read as easy as possible.

c. Translation by Non-Cultural Form or Neutralization

It is a technique by translating the culture-bound collocation with a neutral form. In this technique, the translator tends to translate the culture-specific collocations into the more neutral one in the target language by mostly changing the pattern of culture-specific collocations into the word form. It is undertaken to establish the acceptable equivalence due to uncategorized collocational patterns. In the novel, this technique was employed by the translator 7 times (12.28 %) in translating culture-specific collocations. Some examples are presented as follow.

Table 17: The Examples of Neutralization

Data	Source Text	Target Text
5	Kutinggalkan rumah kayu kontrakan kami di tengah hamparan sawah yang baru ditanami itu.	I left our rented, wooden house in the middle of a freshly planted <u>rice field</u> .
45	“Cepat... cepat, kita bisa terlambat!” paksa Atang sambil berjalan seperti berlari menuju dapur umum .	“Hurry... hurry, we can’t be late!” pushed Atang, half-running toward <u>the kitchen</u>
53	Kiai Rais berpesan dengan suara yang bergetar-getar sampai ke ulu hati kami.	Kiai Rais spoke in a tone that shook our <u>hearts</u> .

(Datum 5/15/15/NT/2/1/D)

SL: Kutinggalkan rumah kayu kontrakan kami di tengah **hamparan sawah** yang baru ditanami itu.

TL: I left our rented, wooden house in the middle of a freshly planted rice field.

In this datum, *hamparan sawah* is considered by the researcher as a culture-specific collocation. According to *Kamus Besar Bahasa Indonesia* (KBBI), *hamparan* means “sesuatu yg dihamparkan (tikar, permadani, dsb)” (2008: 479) (A thing covering certain area), whereas *sawah* means “tanah yg digarap dan diairi untuk tempat menanam padi” (2008: 1233) (“a field full of water in which rice is grown.” translated). In *Bahasa Indonesia* *hamparan* tends to collocate with *tikar*, *permadani*, *sajadah*, and *sawah*.

In this case, *hamparan sawah* is translated into rice field. The equivalence, according to *Oxford Advance Learner’s Dictionary* (2006: 156) means “a field planted with rice growing in water.” It is also considered as a collocation in English language due to the fact that rice tends to collocate with field, paddy, brown, etc. Despite the fact that the translator translates such culture-specific collocation into a collocation form in target language, she obviously employs translation by non-cultural form or neutralization technique due to the omission of *hamparan* concept.

(Datum 43/289/271/NT/1/1/D)

ST : “Cepat... cepat, kita bisa terlambat!” paksa Atang sambil berjalan seperti berlari menuju **dapur umum**.

TT : “Hurry... hurry, we can’t be late!” pushed Atang, half-running toward the kitchen.

Dapur umum is considered as a culture-specific collocation in this datum due to the fact that, in *Bahasa Indonesia*, *dapur* tends to collocate with *umum*, *pisau*, *perkakas*, *garam*, etc. According to *Kamus Besar Bahasa Indonesia* (KBBI), *dapur* means “ruang tempat memasak.” (2008: 294) (“a place where foods are cooked”, translated), whereas *umum* means “untuk banyak orang.” (2008: 1526) (“for the sake of all people.”). Therefore, *dapur umum* is defined as “tempat menyediakan makanan untuk cuma-cuma orang banyak (keadaan darurat, pengungsian, asrama dsb).” (2008: 294) (“a place providing food for a great amount of people in certain situation (emergency situation, disaster, dormitory, etc.), translated)

In this case, the translator employs translation by non-cultural form or neutralization technique due to the fact that he neutralizes the concept of *dapur umum* by translating it into kitchen which is defined by Cambridge Advanced Learner’s Dictionary as “a room where food is kept, prepared and cooked and where the dishes are washed” and omits the concept of *umum*.

(Datum 53/397/375/NT/1/1/D)

ST : Kiai Rais berpesan dengan suara yang bergetar-getar sampai ke **ulu hati** kami.

TT : Kiai Rais spoke in a tone that shook our hearts.

Ulu hati is considered as a culture-specific collocation in *Bahasa Indonesia* due to the fact that *ulu* tends to collocate with *hati*. According to *Kamus Besar Bahasa Indonesia* (KBBI), *ulu* means “hulu” (2008: 1523) (“upper end”),

translated), whereas *hati* means “organ badan yg berwarna kemerah-merahan di bagian kanan atas rongga perut).” (2008: 487) (“the organ in your chest that sends the blood around our body”).

In this case, the translator employs translation by non-cultural form or neutralization technique due to the fact that he neutralizes the concept of *ulu hati* by translating it into “hearts” which is defined by Oxford Advanced Learner’s Dictionary as “the organ in your chest that sends the blood around our body” (2006: 63) and omits the concept of *ulu*. Addition, this technique attempts to neutralize the collocation pattern in the source language into the word form in the target language in order to attach the global target readers.

d. Omission

It is a technique when the translator can and often do simply omit translating the word or expression which sounds unnatural to the target language or is not vital enough to the development of the text. In the novel, this technique was employed by the translator 3 times (5.26 %) in translating culture-specific collocations. Some examples are presented as follows.

Table 18: The Examples of Omission

Data	Source Text	Target Text
20	Sembah sujud ananda	Your son
22	Untuk mendongkrak stamina dan gizi, aku berketetapan untuk membeli multivitamin, madu, dan telur ayam kampung . (198)	To boost stamina and nutrition, I was determined to buy multivitamins, honey, and <u>eggs</u> . (184)
3	“Menurutku, tempat yang perlu didatangi adalah Timur Tengah dan Afrika, karena sering	“I think the places that need to be visited are the Middle East and Africa, because they are often

	disebut dalam kitab suci agama samawi . (209)	mentioned in the Holy Book. (197)
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(Datum 20/147/138/OM/4/1/D)

ST : **Sembah sujud** ananda

TT : Your son

Sembah sujud is considered as a culture specific collocation due to the tendency of *sembah* to collocate with *sujud*, *simpuh*, and *sungkem* according to *Kamus Besar Bahasa Indonesia* (KBBI). *Sembah* is defined as “pernyataan hormat dan khidmat (dinyatakan dengan cara menangkupkan kedua belah tangan atau menyusun jari sepuluh, lalu mengangkatnya hingga ke bawah dagu atau dengan menyentuhkan ibu jari ke hidung)” (2008: 1259) (“respectful greeting (made with palms together and fingertips upward and touching the deepest respect”)), whereas *sujud* is defined as “pernyataan hormat dng berlutut serta menundukkan kepala sampai ke tanah” (2008: 1348) (“lying with the face down and arms stretched out, especially in obedience or worship”). In this datum, the translator obviously employs omission technique which can be seen from the omission information of *sembah sujud* concept.

(Datum 22/198/184/OM/4/1/D)

ST : Untuk mendongkrak stamina dan gizi, aku berketetapan untuk membeli multivitamin, madu, dan telur **ayam kampung**.

TT : To boost stamina and nutrition, I was determined to buy multivitamins, honey, and eggs.

The researcher considers *ayam kampung* as a culture-specific collocation due to the tendency of *ayam* to collocate with *kampung*. It also tends to collocate with *potong* and *sayur*. *Ayam*, according to *Kamus Besar Bahasa Indonesia* (KBBI) means “unggas yang pada umumnya tidak dapat terbang, dapat dijinakkan dan dipelihara, berjengger, yg jantan berkokok dan bertaji, sedangkan yg betina berkotek” (2008: 105) (“a type of bird kept on a farm for its eggs or its meat, or the meat of this bird which is cooked and eaten”), whereas *kampung* means “desa; dusun,” (2008: 614) (“village, countryside”). In this case, the translator employs omission technique by omitting the concept of *ayam kampung* concept.

(Datum 31/209/197/OM/4/1/D)

ST : “Menurutku, tempat yang perlu didatangi adalah Timur Tengah dan Afrika, karena sering disebut dalam kitab suci **agama samawi**.”

TT : “I think the places that need to be visited are the Middle East and Africa, because they are often mentioned in the Holy Book.”

In this data, the researcher considers *agama samawi* as a culture-specific collocation. According to *Kamus Besar Bahasa Indonesia* (KBBI), *agama* tends to collocate with *samawi*, *sekolah*, *guru*, *norma*, etc. *Agama* is defined as “ajaran, sistem yang mengatur tata keimanan (kepercayaan) dan peribadatan kepada Tuhan Yang Mahakuasa serta tata kaidah yang berhubungan dengan pergaulan manusia dan manusia serta lingkungannya” (2008: 15) (“the belief in and worship of a god or gods, or any such system of belief and worship”), whereas *samawi* is defined as “bertalian dengan langit” (2008: 1213) (“related to the sky”). In this case,

omission technique is employed by the translator as he omits the concept of *agama samawi* to the target language.

e. Translation Using a Loan Collocation

As the most infrequent technique under the frame of foreignization ideology, translation by cultural substitution is employed 3 times (5.26 %) in the novel. It is a technique when the translator preserves the pattern of a culture-specific collocation in the source language to the target language despite the fact that it may sound uncommon in the target language. Some examples of this technique are presented as follows.

Table 19: The Examples of Translation Using a Loan Collocation

Data	Source Text	Target Text
2	Kalau keluar rumah selalu menggunakan baju kurung yang dipadu dengan kain atau rok panjang.	When leaving the house, she always wore <i>baju kurung</i> with a traditional wrap or skirt, never pants.
21	Sedikit-sedikit ayah mengajarku memotret dan mulai memberiku kepercayaan untuk memotret acara seperti perpisahan kelas 6 di SD, khatam Al-Quran di madrasah, sampai kelulusan TK kedua adikku.	Father taught me to take picture and started to instill in me the confidence to photograph events like the sixth grade farewell ceremony, <i>khatam Al-Quran</i> at the madrasah, and my two younger sibling's kindergarten graduation.
42	Aku menuliskan secara garis besar jenis hadits berdasarkan keasliannya, antara lain hadist shahih ,	I wrote a big outline of types of hadiths based on their authenticity, like <i>shahih hadiths</i> ,

(Datum 2/6/6/LC/1/2/F)

ST: Kalau keluar rumah selalu menggunakan **baju kurung** yang dipadu dengan kain atau rok panjang.

TT: When leaving the house, she always wore *baju kurung* with a traditional wrap or skirt, never pants.

Baju kurung is categorized as a culture-specific collocation for its unrecognized concept in the target language. It is also due to the fact that *kurung* tends to collocate with *baju*, *hukuman*, and *pidana*. According to *Kamus Besar Bahasa Indonesia* (KBBI), *kurung* means “lingkung; lingkaran,” (2008: 763) (“circle; circumference”), whereas *baju* means “pakaian penutup badan bagian atas,” (2008: 120) (a piece of clothing which covers the top half of the body,” translated).

The translator employs translation using a loan collocation as the culture-specific collocation in this data remains the same in the target language. In a simple word, the translator borrows the culture-specific collocation of the target language to be applied in the target language despite the fact that it is unrecognized in the target language.

(Datum 21/161/151/LC/1/2/F)

ST: Sedikit-sedikit ayah mengajarku memotret dan mulai memberiku kepercayaan untuk memotret acara seperti perpisahan kelas 6 di SD, **khatam Al-Quran** di madrasah, sampai kelulusan TK kedua adikku.

TT: Father taught me to take picture and started to instill in me the confidence to photograph events like the sixth grade farewell ceremony, *khatam Al-Quran* at the madrasah, and my two younger sibling’s kindergarten graduation.

Khatam Al-Quran is a culture-specific collocation which is quite common in *Bahasa Indonesia* especially for Moslem. *Khatam* is categorized as a loan word

from Arabic means “tamat; selesai; habis,” (2008: 693) (“finished and completed”), whereas Al-Quran is defined as “the holy book of the Islamic religion.”

Translation using a loan collocation is employed by the translator by preserving *khatam* Al-Quran concept into the target language. It is likely problematic to the target readers who do not possess Islam view.

(Datum 42/274/258/LC/1/2/F)

ST : Aku menuliskan secara garis besar jenis hadits berdasarkan keasliannya, antara lain **hadist shahih**.

TT : I wrote a big outline of types of hadiths based on their authenticity, like shahih hadiths.

Due to the fact that it is quite common in *Bahasa Indonesia*, *hadist shahih* is considered as a culture-specific collocation. It resembles the previous datum in this technique which is a loan collocation from Arabic. While *hadist* (*hadis*) means, According to *Kamus Besar Bahasa Indonesia* (KBBI), “sabda, perbuatan, takrir (ketetapan) Nabi Muhammad saw yang diriwayatkan atau diceritakan oleh sahabat untuk menjelaskan dan menentukan hukum Islam,” (2008: 472) (“traditional collection of stories relating words or deeds of Muhammad the chief source of guidance for understanding religious questions”), *shahih* (*sahih*) means “sah; benar; sempurna; tiada cela,” (2008: 1201) (“valid; genuine”). The translator employs translation by a loan collocation as he preserves the culture-specific collocation by making it remains the same in the target language.

f. Translation by Cultural Substitution

This technique involves replacing a culture-specific collocation in the source language with a culture-specific collocation or cultural item in the target language which does not have the same propositional meaning but is likely to have a similar effect on the target reader. In the novel, such technique was employed 2 times (3.51 %) which are presented as follows.

Table 20: The Example of Translation by Cultural Substitution

Data	Source Text	Target Text
26	Puluhan lampu semprong berkerlap-kerlip di atas setiap meja pasukan <i>sahirul lail</i> .	Dozens of <u>lanterns</u> flickered on each table of <i>sahirul lail</i> troops.

(Datum 26/198/185/CS/3/1/D)

ST : Puluhan **lampu semprong** berkerlap-kerlip di atas setiap meja pasukan sahirul lail.

TT ; Dozens of lanterns flickered on each table of *sahirul lail* troops.

Lampu semprong is considered as a culture-specific collocation due to its uncategorized equivalence in the target language. According to *Kamus Besar Bahasa Indonesia* (KBBI), it is defined as “lampu corong” (2008: 1265) (“a chimney lamp”). The translator employs cultural substitution technique due to the different concept of either the source language or the target language. Additionally, it is proved by the fact that in the data the culture-specific collocation, *lampu semprong*, is translated into “lanterns” which differs according to *Oxford Advanced Learner’s Dictionary* defining such equivalence into “a lamp

in a transparent case, often a metal case with glass sides, that has a handle, so that you can carry it outside” (2006: 830).

g. Translation by a Collocation of Similar Meaning but Dissimilar Form

This technique uses a culture-specific collocation in the target language which conveys the same meaning as that of the source language but consists of different pattern. In this technique, the translator tends to translate a culture specific collocation in the source language to the collocation pattern which is naturally used in the target language. The translator of this novel employs this technique once (1.75 %) which is presented as follows.

Table 21: The Example of Translation by a Collocation of Similar Meaning but Dissimilar Form

Data	Source Text	Target Text
19	Tolong didoakan ambo sehat walafiat dan bisa belajar dengan baik disini.	Please pray for me to be <u>healthy, safe and sound</u> , and to study well here.

(Datum 19/147/138/CSD/1/1/D)

ST : Tolong didoakan ambo **sehat walafiat** dan bisa belajar dengan baik disini.

TT : Please pray for me to be healthy, safe and sound, and to study well here

Sehat walafiat is considered as a culture-specific collocation due to the fact that *sehat* tends to collocate with *walafiat*. It also tends to collocate with *akal* dan *pikiran*. According to *Kamus Besar Bahasa Indonesia* (KBBI), *sehat* means “baik seluruh badan serta bagian-bagiannya (bebas dr sakit)”, (2008: 1241) (“good condition of all of the parts of your body”). *Walafiat* is a loan word which comes

from Arabic language yet it is natural in *Bahasa Indonesia*. It is defined as “dan baik” (2008: 1554) (“and well”). In this datum, the translator obviously employs translation by a collocation of similar meaning but dissimilar form technique by translating *sehat walafiat* with “healthy, safe and sound” as the natural collocation pattern in English language and the similar meaning which means “completely safe and without injury or damage” (2008: 1241).

2. The Translator Ideology in Translating Culture-Specific Collocations

As a matter of fact that the ideologies chosen by the translator can be traced from the technique employed, the analysis in this part based on the analysis of the techniques in the previous part. They are, then, divided under the two ideologies, namely domestication and foreignization ideologies. Under the former ideology, the translator employed four techniques: neutralization, cultural substitution, omission, and translation by a collocation of similar meaning but dissimilar form, whereas, under the latter ideology, the translator employed three techniques: loan collocation, literal translation, and paraphrasing.

a. Domestication Ideology

Given the fact that under this ideology consists of four techniques, namely translation by non-cultural form or neutralization, translation by cultural substitution, omission, and translation by a collocation of similar meaning but dissimilar form, the analysis starts from the most frequent technique to the most infrequent technique employed by the translator to reveal the ideology of the translator. The further elaborations are as follows.

1) Translation by Non-Cultural Form or Neutralization

It is the most frequent technique under the domestication ideology employed by the translator in translating culture-specific collocations in the novel. Considering the examples of this technique, it may be noted that the domesticating effect is achieved by neutralizing the culture-specific collocation in the source language into the target language. Moreover, it tends to close to the global target reader as the translator facilitates them through the culture-specific collocations naturalized. The elaborations of the examples are as follows.

(Datum 5/15/15/NT/2/1/D)

SL : Kutinggalkan rumah kayu kontrakan kami di tengah **hamparan sawah** yang baru ditanami itu.

TL : I left our rented, wooden house in the middle of a freshly planted rice field.

In this context, Alif, as the main character in this novel, decided to enroll an Islamic boarding school in the remote area in Java. He half-heartedly should leave his rented, wooden house which is in the middle of *hamparan sawah* translated by the translator into rice field.

In this datum, the domestication ideology is shown by the translator by neutralizing the culture-specific collocation in the source novel. As elaborated in the technique discussions revealed that *hamparan* tends to collocate with *sawah*, *sajadah*, *tikar*, and *permadani*, the translator attempt to attach the global target readers by neutralizing the concept of *hamparan sawah* which is uncommon collocation pattern in the target language. Therefore, she omits the concept of *hamparan* and translates only the concept of *sawah* into “rice field” which is also

considered as a collocation in English language in order to approach the global target readers. The translator tends to escort the global target readers to pay more attention to the concept of *sawah* which is more recognized than the collocation pattern of *hamparan sawah*. It may contribute the readers to read easily as well as sound natural to them.

(Datum 43/289/271/NT/1/1/D)

ST : “Cepat... cepat, kita bisa terlambat!” paksa Atang sambil berjalan seperti berlari menuju **dapur umum**.

TT : “Hurry... hurry, we can’t be late!” pushed Atang, half-running toward the kitchen.

In this context, Atang, the main character’s friend, insisted his friends to run toward the line in *dapur umum* translated by the translator into “the kitchen”. The concept of *dapur umum* in this context which means a place providing food for a great amount of people is quite familiar in Indonesia especially for those who study in an Islamic boarding school or known as a *pesantren*.

The domestication effect in this data is achieved by neutralizing the concept of *dapur umum* undertaken by the translator. The source collocation pattern is known in the context of *pesantren* in Indonesia. The target language which does not possess the pattern equivalence places the neutral concept for the translator in order to perform the domestication ideology. Moreover, she is likely intended to attach the global target readers in order to make them read easily by the neutral concept.

2) Omission

It is the second most frequent technique under domestication ideology in translating culture-specific collocations. The translator simply omits the culture-specific concept which is considered uncommon in the target language in order to gain the domestication effect. By doing this, he attaches the global readers to gain the overview of the source language context without any cultural barriers appear. The elaborations of the examples are as follows.

(Datum 20/147/138/OM/4/1/D)

ST : **Sembah sujud** ananda

TT : Your son

In this context of the novel, it is a part when Alif, the main character of this novel, suddenly felt very egotistical and sinful toward his mother after he did not write letter for his mother due to his irritating obedience when he was required to go to religious school. Kiai Rais told the students including Alif at his routine advice sermon that the mother's position is higher than mother's as the prophet Muhammad answered "mother" three times of whom the order of people that had to be respected and appreciated. Therefore, Alif wrote his mother a letter and close it by writing *sembah sujud ananda* translated into "Your son".

In Indonesia, it is well established that a letter consists of two types, namely formal and informal letter. For the former, it is common to close the letter by saying "atas perhatian bapak/saudara, saya ucapkan terima kasih," whereas for the latter, it is usual to close it by saying "sembah sujud anakmu/ananda" or

“sahabatmu.” The concept of *sembah sujud* is quite common in *Bahasa Indonesia* especially in letter for the parents.

The translator performs his domestication ideology in translating culture-specific collocations in this novel by omitting the concept of *sembah sujud* and translates only the concept of *ananda* into “Your son” in this data due to the fact that *sembah sujud* is categorized uncommon in the target language as well as at the attempt to facilitate the global readers to read as natural as possible. The omission plays as a domestication tool to provide the invisibility of the translator. In one hand, it is likely found inaccurate due to this omitting, but in other hand, it may sound natural to the target reader.

(Datum 22/198/184/OM/4/1/D)

ST : Untuk mendongkrak stamina dan gizi, aku berketetapan untuk membeli multivitamin, madu, dan telur **ayam kampung**.

TT : To boost stamina and nutrition, I was determined to buy multivitamins, honey, and eggs.

In this context, as doing his *sahirul lail* to prepare the exam, Alif surely felt that he began to become thinner after working hard for two weeks and studying at night. Therefore, he planned to add more food and nutrients by eating more rice, even though no additional side dish was given to accompany it. Then he bought multivitamins, honey and eggs of *ayam kampung* in the canteen in order to boost stamina and nutrition.

As elaborated before, *ayam kampung* is categorized as a culture-specific collocation due to its unrecognized concept in the target language. In addition, it is

a term for chicken kept naturally. It is well understood that the word *ayam* tends to collocate with *kampung* as it will be uncommon if it collocates with *desa* or *dusun*.

The domestication ideology is performed by the translator in translating the culture-specific collocation in this data by omitting the concept of *ayam kampung* since it is categorized uncommon in the target language. This omission may attach the target reader in order to facilitate them to read as natural as possible. The translator may attempt to make the target readers focus upon the concept of eggs rather than the concept of *ayam kampung*. However, it may be inaccurate but it leads to the naturalness level in the target language.

3) Translation by Cultural Substitution

It is a technique employed by the translator to perform his domestication ideology by translating the culture-specific collocations into the collocation pattern in the target language which does not have the same propositional meaning but is likely to have a similar effect on the target language. The domestication effect is achieved when the target readers understand the concept meaning of the translation products even though they are different in meaning and form. The elaborations of the examples are as follows.

(Datum 27/198/186/CS/3/1/D)




ST : Karena itu, kalau mau sahirul lail yang terang, perlu membeli **lampu semprong** atau sekalian lampu petromaks seperti yang dimiliki said.

TT : Therefore, if you wanted a bright *sahirul lail*, you need to buy a lantern or a kerosene lantern like Said had.

In this context, it is a part when *sahibul menara* was doing *sahirul lail* to prepare the exam. Due to the fact that MP, Madani Pesantren, was offline with the state electric company since it was isolated in the remote area in Java, MP bought some diesel machines that kept the campus lit only until 10 each night. To support it, *lampu semprong* was needed if they wanted a bright *sahirul lail*.

The concept of *lampu semprong* is quite common in Indonesia. This kind of light is frequently used especially when some remote regions in Indonesia are still offline with the state electric company. It is different with the concept of a lantern which is nearer to the concept of *lampu petromaks* in Indonesia. Additionally, the concept of *lampu semprong* tends to be closer to the concept of an oil lamp than a lantern. The picture table below shows the difference between *lampu semprong* and a lantern:

Table 22: The Characteristics of Lampu Semprong, Lanterns, and Oil Lamp

Lampu semprong	Lantern	Oil lamp
 http://2.bp.blogspot.com/-hJb3ksT6msE/TwqQ7KTPg8I/AAAAAAAAAHdY/emUIDi7ttuM/s1600/IMG-20120108-00328.jpg	 http://www.ikea.com/us/en/images/products/rotera-lantern-for-tealight_29068 PE086219_S4.jpg	 http://images.wisegeek.com/oil-lamp.jpg

The translator performs his domestication ideology by translating the concept of *lampu semprong* which is a culture-specific collocation in *Bahasa Indonesia* into the concept of a lantern which is usual and common in the target language. The translator performs this ideology since she may think that a lantern and an oil lamp are functionally similar. Therefore, she may provide an equivalence which is more naturally recognized by the global target readers. By doing this, he facilitates the reader to gain the concept of *lampu semprong* in the form of “a lantern”. It is likely to be inaccurate but it is natural in the target language.

4) Translation by a Collocation of Similar Meaning but Dissimilar Form

It is the most infrequent technique under the domestication ideology in translating the culture-specific collocations employed by the translator. The translator performs his domestication ideology by changing the pattern of the culture-specific collocations in the source novel into the different pattern which is natural and acceptable in the target language but still has the same propositional meaning. The domestication effect is achieved when the global target readers achieve the concept of collocation in the source language through the different form of collocation which is natural in the target language.

(Datum 19/147/138/CSD/1/1/D)

ST : Tolong didoakan ambo **sehat walafiat** dan bisa belajar dengan baik disini.

TT ; Please pray for me to be healthy, safe and sound, and to study well here.

It is a part when Alif, the main character of this novel, suddenly felt very egotistical and sinful toward his mother after he did not write letter for his mother due to his irritating obedience when he was required to go to religious school. Kiai Rais told the students including Alif at his routine advice sermon that the mother's position is higher than mother's as the prophet Muhammad answered "mother" three times of whom the order of people that had to be respected and appreciated. Therefore, Alif wrote his mother a letter as an attempt to ask forgiveness for his Amak. In the end of his latter, he asked her to pray for him to be *sehat walafiat* or healthy, safe, and sound.

As the matter of fact that most of Indonesians are Moslem, it is appeared that some words in *Bahasa Indonesia* are categorized as the loan words from Arabic. One of them is *afiat* which tends to collocate with *sehat*. The culture-specific collocation *sehat walafiat* is common in Indonesia. Actually it is the culture-specific collocation consisting of *sehat wal*, which means "and", *afiat* which means that God protects us from any disasters.

The translator performs his domestication ideology as he translates the concept *sehat walafiat* into "healthy, safe and sounds". He is likely intended to attach the global target readers as well as facilitate them to read as natural as English language by employing "safe and sound" which is considered as the natural collocation in English language. Addition, the domestication ideology in the equivalence is inclined to place the equivalence as near as possible to the global target readers by the similar meaning and pattern in the target language. It is inclined to be accurate as well as natural.

b. Under the Foreignization Ideology

Under this ideology consists of three techniques, namely translation using a loan collocation, literal translation, and translation by paraphrase. Similar with the previous ideology of technique elaborations, it starts from the most frequent technique to the most infrequent technique employed by the translator in translating culture-specific collocations. The elaborations are as follows.

1) Literal Translation

It is the most frequent technique under the foreignization ideology employed by the translator in translating culture-specific collocations in the novel. It may be noted that the foreignizing effect is achieved by translating the culture-specific collocation in the source language into the target language literally. Moreover, it is achieved through literally translated unusual culture-specific collocations in the target language. It tends to close to the author as the translator provides foreign text to global target readers. The elaborations of the examples are as follows.

(Datum 11/88/82/LT/1/2/F)

ST : Aku cepat-cepat memakai **baju lebaran** tahun lalu, yang telah akku lipat di sebelah dipan sejak kemarin.

TT : I quickly got dressed in my last year's Eid clothes, which I had folded and left beside the couch since the day before.

It is a part when Alif suddenly remembered his first experience knowing how to use sarong. When he was in grade one of elementary school, he was invited by his father to go to the market in Matur, an area on a hilltop far above

their village. All week, Alif could not wait for the day to come as he prepared his *baju lebaran* or Eid clothes which he had folded and left beside the couch since the day before.

It is well developed that the concept of the culture-specific collocation in this data, *baju lebaran*, is common in *Bahasa Indonesia* especially for Moslem. *Lebaran*, Eid day, is always celebrated by Indonesia Moslem in some ways. One of them is by buying new clothes. It may establish the phrase *baju lebaran* as a culture-specific collocation in Indonesia as the fact that it is unrecognized in English language.

The translator performs his foreignization ideology by translating the culture-specific collocation in this data literally. The word *baju* is translated into “clothes”, whereas the word *lebaran* is translated into “Eid”. It is clear that the foreignization effect is achieved through literally translated uncommon culture-specific collocation. The translator may attempt to detach the global target readers by providing such a foreign text unrecognized in the target language. It may be accurate in terms of meaning but it will be unnatural for the global target readers.

(Datum 30/208/196/LT/1/1/F)

ST: Misalnya, dia mengabarkan di Washington DC, ibukota negara superpower ini, telah berdiri sebuah **masjid raya** yang besar di daerah elit pula.

TT: For example, he reported that in Washington D.C., the capital of this superpower nation, a big mosque was built – in an elite area at that.

In this context, it is a part when Alif suddenly imagined the clouds transformed into the American continent. It was influenced by the VOA radio

broadcast of Abdul Nur Adnan called “Islam in America” which reported the development of Islam in the United States. Alif was excited hearing that in that superpower nation, there is a big mosque built in the elite area.

It is well developed that the concept of *masjid raya* is well common especially for Indonesian Moslems. It is the way they call a big mosque which often transforms into the iconic building of certain cities in Indonesia. For example, it is known that there is a big mosque called Masjid Raya Baiturrahman in Banda Aceh. Despite the concept of *masjid raya*, Indonesian Moslems are also well familiar with the concept of *masjid agung* which resembles the concept of *masjid raya*. For example, it is known that Masjid Agung Jawa Tengah is an icon of Central Java.

The foreignization ideology is performed by the translator by translating the culture-specific collocation in this data literally. It is well established that the foreignization effect is achieved through the literal translation of such culture-specific collocation. By the literal translation, the equivalence pattern is left uncommon since the uncategorized pattern of collocation in the target language. Despite the fact that it may be accurate, it may be more natural if the translator translates such culture-specific collocation into the collocation pattern which is natural in English as the target language.

2) Translation by Paraphrase

It is the second most frequent technique under the foreignization ideology employed by the translator in translating the culture-specific collocations in the

novel. It is noted that the foreignization effect is achieved through the paraphrased culture-specific collocation. As the matter of fact that collocation is an essential part in language, the paraphrasing technique may produce foreign texts to the global target readers. The elaborations are as follows.

(Datum 7/56/53/PH/2/1/F)

ST : Bagian tengah kamar harus kosong untuk kita gunakan tempat **shalat jamaah** setiap kamar,” tambah Kak Is.

TT : The center of the room must remain vacant for us to use for daily communal prayers in every room,” added Kak Is.

It is a part when the new MP students were read the qanun, the unwritten rules that may not be broken, by Kak Iskandar. After that, he asked for all of the students to buy a small folding mattress and cabinet to keep their things in. He also added that the center of the room must remain vacant to use for *shalat berjamaah* or daily communal prayer in every room.

The concept of *shalat berjamaah* is obviously common in Indonesian Muslims. The word *shalat* always collocate with the word *jamaah* if it directs to the concept of praying together. It will be uncommon in *Bahasa Indonesia* if the word collocates with other words in the same context such as *sholat bersama-sama*.

The translator performs his foreignization ideology by paraphrasing the culture-specific collocation in this context. It may be well understood that paraphrasing culture-specific collocation pattern appeared in order to provide foreign text to the global target readers. As a matter of fact that the pattern of the

collocation is also important to provide the naturalness to the target language, the paraphrasing of *shalat berjamaah* plays as a foreignization tool to give foreignization effect to the global target readers. Despite the fact that it may be accurate, it may be more natural if the translator translates such culture-specific collocation into the collocation pattern which is natural in English as the target language.

(Datum 44/289/271/PH/1/1/F)

ST : “Tafadhal⁶¹ Mas,” katanya beraksen **Jawa medok**.

TT : “Tafadhal¹⁹ Mas,” She said in a thick Javanese accent.

It is a part when all parts of MP should speak in English and Arabic even the *mboks* in the kitchen. It was proven when Sahibul Menara lined up orderly in the kitchen to get food. It was a *mbok* Warsi who poured a mountain of rice onto their plate and said something in Arabic with his *jawa medok* or a thick Javanese accent.

It is well developed that the concept of *jawa medok* is quite common in Indonesia. It is used when you have a thick accent of your mother tongue language. This concept may stick with the stigma of low society. Beyond that fact, it is understood that it is unrecognized in the target language.

The translator performs his foreignization ideology by paraphrasing the concept of culture-specific collocation in this data. The foreignization effect is achieved through the paraphrasing translation which will omit the collocation pattern in the target language. The paraphrase plays a role to detach the global

target reader as the fact that the pattern of the collocation is also important element besides the meaning.

3) Translation Using a Loan Collocation

It is the most infrequent technique under the foreignization ideology employed by the translator in translating the culture-specific collocations in the novel. It is noted that the foreignization effect is achieved through the loan culture-specific collocation from the source language into the target language. As the fact that collocation is an essential part in language, the loan culture-specific collocation may produce foreign texts to the global target readers due to the fact that it is uncategorized in the target language. The elaborations are as follows.

(Datum 21/161/151/LC/1/2/F)

ST : Sedikit-sedikit ayah mengajariku memotret dan mulai memberiku kepercayaan untuk memotret acara seperti perpisahan kelas 6 di SD, **khatam Al-Quran** di madrasah, sampai kelulusan TK kedua adikku.

TT : Father taught me to take picture and started to instill in me the confidence to photograph events like the sixth grade farewell ceremony, *khatam Al-Quran* at the madrasah, and my two younger sibling's kindergarten graduation.

It is a part when Alif as a campus reporter had a privilege to hold and use the camera. No one could use the camera at MP unless they were a member of the photography club or part of the magazine crew. Luckily, he had been studying photography since grade five of elementary school in the sixth grade ceremony, *khatam Al-Quran* at the madrasah, and his two younger sibling's kindergarten graduation.

The concept of *khatam* Al-Quran is well common in Indonesia. It is the way Indonesian Moslems call the ending moment of Al-Quran recitation. It is well developed as an Indonesian tradition especially for Moslem that *khatam* Al-Quran moment is celebrated cheerfully.

The foreignization ideology is performed by the translator by using this technique. Its effect is obviously achieved through the preservation of the culture-specific collocation from the source language into the target language. The preservation of the concept of “*khatam* Al-Quran” is likely inclined to detach the global target readers possessing nothing of this concept. Moreover, they will see the concept as a foreign text since not all of them possess the knowledge of this concept. It may be accurate but it may be unnatural as well.

(Datum 42/274/258/LC/1/2/F)

ST : Aku menuliskan secara garis besar jenis hadits berdasarkan keasliannya, antara lain **hadist shahih**.

TT : I wrote a big outline of types of hadiths based on their authenticity, like shahih hadiths.

It is a part when exam was finally held for two weeks. *Hadiths* was the last lesson left after that two exhausted weeks. In this exam, most of the questions were about the methodology of understanding *hadiths*. He was asked to describe how *hadiths* were classified and the history of their documentation from past to present. One of them was called *hadist shahih* or *shahih hadiths*.

The concept of *hadist shahih* is well used by the Moslem in the world to indicate that its content is consistent with Al-Quran, with a strong and authentic

flow of delivery from the Prophet's time until now. This concept is well common in *Bahasa Indonesia* despite the fact that it comes from Arabic.

The foreignization ideology is performed by the translator through this technique as its effect is achieved through the preservation of the culture-specific collocation in this data. It may be accurate but it may be unnatural as the fact that not all of the global target readers possess the knowledge of this concept. They may see this concept as a foreign text and it may detaches them in recognizing this culture-specific collocation.

3. The Accuracy and the Naturalness Level of the Translation of the Culture-Specific Collocations

The last part of this chapter deals with the quality assessment of the translation of the culture-specific collocations consisting of the assessment of the accuracy as well as the naturalness. The former deals with the delivery of the complete transcript ideas from the source language to the target language, whereas the latter deals with the acceptance of the similar response from the target language readers when they read the translation product as the source language readers do.

Part of this chapter is constructed by the discussion on the score of the translation of the culture-specific collocations, including the score on the accuracy and the naturalness level and the average score of all assessment in order to be used as the final assessment of the translation product. The scores in this chapter are obtained through the questionnaires distributed to four respondents. They are

divided into two groups consisting of two respondents to assess the accuracy level and two other respondents to assess the naturalness level. In order to obtain the valid score, the first respondents chosen to assess the accuracy level are the fresh graduate of English Literature study program majoring in Translation, whereas the others two to assess the naturalness level are two English native speakers.

To assess the accuracy level, the two respondents employ 4 scales of the translation accuracy. Scale 1 is given if the translation is acceptable, 2 is less acceptable, 3 is not acceptable, and 4 is not translated. While the accuracy level shares 4 scales, the naturalness only shares 2 scales. Scale 1 is given if the translation is natural, whereas scale 2 is unnatural. The assessment discussion of the two levels is mixed as the fact that the data considered accurate is not always natural in the target language. The elaborations are presented as follows:

a. The Accurate and the Natural Translation of the Culture-Specific Collocation

It is discovered that from 57 data of the translation of the culture-specific collocations, 35 data are considered either accurate or natural. They are considered accurate and natural if they deliver the complete transcript ideas from the source language to the target language as well as gain the similar response from the target language readers when they read the translation product as the source language readers do. The analysis of the example is as follows.

(Datum 19/147/138/CSD/1/1/D)

ST : Tolong didoakan ambo **sehat walafiat** dan bisa belajar dengan baik disini.

TT : Please pray for me to be healthy, safe and sound, and to study well here.

The datum 19 is considered as the translation which is either accurate or natural. The concept and complete idea of *sehat walafiat* in this data is well rendered, whereas its translation is considered natural as the fact that it includes a collocation pattern according to Oxford Collocations Dictionary for students of English. Addition it is considered accurate and natural since it appropriately provides the equivalence in the terms of either the style and pattern or the meaning. While for the accurate level, the two respondents and the researcher score 1 indicating that it is accurate, for the naturalness level, the two respondents and the researcher score 1 indicating that it is natural.

(Datum 48/337/316/LT/1/1/F)

ST : Setelah **uluk salam** dia meninggalkan ruangan, membiarkan kami mengurus diri sendiri.

TT : After saying *salam*, he left the room, leaving us to look after ourselves.

This research also considers the datum 48 as accurate and natural translation. The translator accurately renders the whole idea of the source culture-specific collocation. It is proven by the fact that the researcher and the two accuracy respondents score 1 indicating that it is accurate. Even though the translation of the culture-specific collocation in this datum is uncommon in the target language by the word *salam* which is understood especially only in Moslem countries, it is still considered natural since the collocation pattern and the whole idea the source culture-specific collocation is easily understood by the global target readers. It is proven by the fact that they can find the word *salam* (salaam)

in Oxford Advanced Learner's Dictionary. Moreover, the researcher and two native respondents score 1 indicating that it is natural translation.

b. Less Accurate and Natural Translation of the Culture-Specific Collocation

From 57 data, it is found that 4 data is considered less accurate but natural. It is considered as such criteria due to the fact that it is quite accurately conveyed and clearly understood but there is some rewriting and word changes needed but still natural to the target readers. The analysis of the example is as follows.

(Datum 5/15/15/NT/2/1/D)

ST : Kutinggalkan rumah kayu kontrakan kami di tengah **hamparan sawah** yang baru ditanami itu.

TT : I left our rented, wooden house in the middle of a freshly planted rice field.

The datum 5 is considered as less accurate but still natural. The collocation concept of *hamparan sawah* is considered as the former criteria due to the omission of the concept of *hamparan* as it is translated into "rice field." However, regardless the omission, the translation is still natural in the global target readers as the Oxford Advanced Learner's Dictionary shows that "rice field" is a common collocation pattern in English language. For the accurate level, the two respondents score 1 indicating it is accurate. Differently, the researcher scores 2 indicating that it is unnatural. After undertaking a focus group discussion among the respondents and the researcher, it is decided that the data 5 is considered less

accurate. For the naturalness level, either the two respondents or the researcher score 1 indicating that it is natural for the global target readers.

c. Not Accurate but Natural Translation of the Culture-Specific Collocation

From 57 data, it is discovered that 2 data are considered not accurate but still natural. They appear since the failure of delivering the complete ideas of the culture-specific collocation. However, it is found natural since the equivalences are common in the target language proven by two native respondents who score 1 or natural to both two data. The analysis of the example is as follows.

(Datum 26/198/185/CS/3/1/D)

ST : Puluhan **lampu semprong** berkerlap-kerlip di atas setiap meja pasukan sahirul lail.

TT : Dozens of lanterns flickered on each table of *sahirul lail* troops.

The datum 26 is considered not accurate but still natural since the translator is perceived fail in delivering the concept of *lampu semprong* translated into “lanterns”. It is well established that the source concept are nearer to the concept of “oil lamp” than “lanterns”. However, it is still considered natural due to the fact both of either lanterns or oil lamp provide common effect to the global target readers. It is proven by the naturalness scores showing that the researcher and the two native respondents score 1 indicating that the equivalence is natural. Meanwhile, for the accuracy level, different scores appear among the researcher and the two native respondents. While the researcher scores 3 indicating not accurate level for the equivalence, both of two native respondents score 1

indicating that it is accurate. After a focus group discussion, it is decided that the datum 26 are considered not accurate due to the different concept of the translation.

d. Not Translated and Natural Translation of the Culture-Specific Collocation

It is found that from 57 data, 3 data are considered not translated but still natural to the global target readers due to the fact that the either omission or deletion triggers to the natural effect of the target language. Here is the analysis of the example of such case.

(Datum 22/198/184/OM/4/1/D)

ST : Untuk mendongkrak stamina dan gizi, aku berketetapan untuk membeli multivitamin, madu, dan telur **ayam kampung**.

TT : To boost stamina and nutrition, I was determined to buy multivitamins, honey, and eggs.

The datum 22 is considered not translated but natural translation due to the fact that the translator omits the collocation concept of *ayam kampung* and only translates into “eggs.” The omission is undertaken by him due to the fact that he tends to escort the target readers for concentrate in higher level to the action of eggs than the collocation of *ayam kampung*. However, the omission triggers to the natural achievement of the target language. For the accurate level, the two respondents and the researcher score 4 indicating that it is not translated, whereas for the naturalness level, the two respondents and the researcher score 1 indicating that it is natural.

(Datum 31/209/197/OM/4/1/D)

ST : “Menurutku, tempat yang perlu didatangi adalah Timur Tengah dan Afrika, karena sering disebut dalam kitab suci **agama samawi**.”

TT : “I think the places that need to be visited are the Middle East and Africa, because they are often mentioned in the Holy Book.”

The datum 31 is also considered not translated but natural translation since the omission undertaken by the translator. It is considered not translated due to the fact that she omits the concept of *agama samawi* that is likely uncommon in the target language. It is proven by the accuracy assessment undertaken by the researcher and the two accuracy respondents. They score 4 for the accuracy level indicating that it is not translated. However, it is considered natural as the omission helps the global target readers to swallow the whole sentence easily since the source culture-specific collocation is uncommon in the target language. It is proven by the fact that the researcher and the two native respondents score 1 indicating that the translation is natural.

e. Accurate and Unnatural Translation of the Culture-Specific Collocation

It is discovered that 8 data are categorized accurate but unnatural to the target language. They meet such criteria since the complete ideas of the culture-specific collocation are well conveyed but it is perceived unnatural to the global target readers. To provide a clear description, the analysis of such cases is provided below.

(Datum 23/197/184/PH/1/2/F)

ST : Dengan tersaruk-saruk aku keluar kamar yang temaram dan **mengambil wuduk.**

TT : I stumbled out of the dim room and did my ablutions.

Datum 23 is considered accurate due to the complete delivery of the concept of *mengambil wuduk* as the translator translates it into “did my ablutions.” This case, however, is considered unnatural due to the uncommon collocation pattern of “did my ablutions.” It is well common in the target language that the word “ablution” tends to collocate with “perform” to indicate its action. For accurate level, the two respondents and the researcher score 1 indicating that it is accurate, whereas for naturalness level, the two native respondents score 1 indicating that it is natural. Differently, the researcher scores 2 indicating that it is unnatural according to the frequency of the word typed on Google. To meet the agreement of the level, the focus group discussion is undertaken and it is decided that the data 24 is considered unnatural.

(Datum 50/374/352/LT/1/2/F)

ST : Ayah bilang bahwa malam hari berbahaya, karena inilah waktu *inyiak*, atau sebutan kami buat Harimau Sumatera, berkeliaran di dekat ladang untuk menunggu **durian runtuh.**

TT : Father said it was dangerous because this was the time when *inyiak*—our name for the Sumatran tiger—roamed near the field to wait for fallen durian.

The research considers the datum 50 as accurate but unnatural translation of the culture-specific collocation. The analysis shows that this datum is considered accurate as the translator successfully transfers the whole idea of the

source culture-specific collocation as she preserves the word *durian* which is not found in Oxford Advanced Learner's Dictionary. Therefore, the accuracy assessment reaches accurate level as the researcher and the two accuracy respondents score 1 indicating that it is accurate. Despite it is considered accurate, this research considers that it is unnatural since the word *durian* is not defined in Oxford Advanced Learner's Dictionary. It is supported by the researcher and the two native respondents scoring 2 indicating that it is unnatural.

f. Less Accurate and Unnatural Translation of the Culture-Specific Collocation

It is found that 2 data are considered less accurate and unnatural. Those assessments are achieved to data in question since they are quite accurately conveyed and clearly understood but there is some rewriting and word changes needed and they are unnatural to the target readers.

(Datum 25/198/185/PH/4/2/F)

ST : Tapi semuanya sama: mulut komat-kamit, buku terbuka di tangan, sarung melilit leher, segelas kopi dan duduk di atas **hamparan sajadah**.

TT : But all of them looked the same: mouth muttering, open book in hand, sarong hung around the neck, a glass of coffee, and sitting on a stretched out prayer.

Datum 25 is considered less accurate and unnatural. It is considered as the former since it is not quite successful in rendering the source culture-specific collocation. The problem occurs in the translation of *sajadah*. The translator only translates it into prayer. Oxford Advanced Learner's Dictionary shows that the appropriate equivalence of *sajadah* is a prayer mat. Therefore, the researcher and

the two accurate respondents score 2 indicating that it is less accurate. It is also considered the latter since the concept of prayer taking part as the equivalence which is uncommon in the target language. It is proven by the fact that the researcher and the native respondent score 2 indicating that it is unnatural even though one native respondent score 1 indicating that it is natural.

(Datum 36/242/229/LT/1/1/F)

ST : Tapi dia selalu merasa beruntung bisa masuk PM karena merasa banyak belajar ilmu **dunia dan akhirat**.

TT : But he still felt lucky to get the chance to go to MP because he felt there was much to be learned about this world and the next.

The data above is considered less accurate and unnatural. It is less accurate since the quite accurate and understood translation but there is some rewriting and word changes needed. The two respondents and the researcher suggest that the translator should translate *akhirat* into the “afterlife” rather than “the next.” Therefore, they score 2 for the accurate level indicating that it is less accurate. The translation of such case is also categorized unnatural with the same reason. According to the two native respondents, “the afterlife” is more common rather than “the next.” Thus, they, including the researcher, score 2 for the naturalness level indicating that it is unnatural.

g. Not Accurate and Unnatural Translation of the Culture-Specific Collocation

From 57 data, 3 data are discovered either not accurate or unnatural since they fail to deliver the complete ideas of the culture-specific collocation and are found uncommon to the target language.

(Datum 56/404/382/PH/3/2/F)

ST : Dengan penuh haru kami bertiga dan disusul Fatia yang telah bangun, bersama-sama melantunkan syair yang menegakkan bulu roma itu, seperti yang biasa kami lakukan di PM sebelum **sholat berjamaah**.

TT : Full of emotion, the three of us, joined by Fatia who'd already woken up, sang this chilling poem, just as we'd done at MP before Friday communal prayer.

Datum 56 is found either not accurate since the translator fail to deliver the collocation concept of *sholat berjamaah* by rendering it into "Friday communal prayer." It is also found unnatural since the concept of such translation is uncommon for the global target readers unless for those who have Islamic knowledge. For the accuracy level, the two respondents and the researcher score 3 indicating that it is not accurate, whereas for the naturalness level, the three score 2 indicating that it is unnatural.

CHAPTER V

CONCLUSION AND SUGGESTIONS

This chapter consists of the conclusions and the suggestions drawing as the final part of the research summarized based on the research problems in the initial chapter. Some conclusions and suggestions are drawn in this chapter after conducting the analysis of the techniques employed by the translator in translating the culture-specific collocations in *Negeri 5 Menara* into *The Land of Five Towers*, the ideology chosen traced from such techniques employed, and the assessments of the accuracy and naturalness level of such translations of the culture-specific collocations. Such conclusions and suggestions are as follows.

A. Conclusion

Based on the research findings and the analyses, the conclusions are formulated as follows:

1. With regard to the first formulated problems of this research revealing the techniques employed by the translator in translating the culture-specific collocations found in the novel entitled *Negeri 5 Menara* into *The Land of Five Towers*, it is concluded that out of nine techniques proposed by Dinçkan, only seven techniques were employed by the translator to translate 58 data findings from 405 pages of the source novel, namely neutralization, cultural substitution, omission, translation by a collocation of similar meaning but dissimilar form, loan collocation, literal translation, and paraphrasing. Literal translation is the most frequent technique employed by the translator in

translating such culture-specific collocations, which is employed 22 times or 37.93 % from all of the data findings. Translation by paraphrase is the second most frequent technique employed appeared 19 times or 32.76 %. Translation by non-cultural form or neutralization is the subsequent most technique employed, appeared 7 times or 12.07 %. Omission is the subsequent technique employed appeared 4 times or 6.90 %. Translation using a loan collocation is the subsequent technique employed appeared 3 times or 5.12 %. Translation by cultural substitution is the subsequent technique employed appeared 2 times or 3.45 %. Translation by a collocation of similar meaning but dissimilar form is the most infrequent technique employed appeared once or 1.72 %.

2. In relation to the second formulated problem of this research discussing the ideology chosen by the translator traced from the techniques employed which is whether attach or detach the global target readers, it reaches the conclusions that the translator tends to choose foreignization ideology indicating that he may detach the global target readers. Such ideology is indicated by three techniques consisting of translation using a loan collocation, literal translation, and translation by paraphrase which are recognized provide foreignization effect to the translation of the culture-specific collocations resulting in the detachment of the global target readers. Such three techniques are employed 44 times or 76 %, whereas the rest four techniques under domestication ideology—translation by non-cultural form or neutralization, translation by cultural substitution, omission, and translation by a collocation of similar meaning but dissimilar form—are employed 14 times or 24 %.

3. In relation to the third formulated problem assessing the translation quality of the translation of the culture-specific collocations, it concludes that such translations are considered accurate and natural indicating that the translations of the culture specific collocations in this research successfully deliver the complete transcript ideas from the source language to the target language as well as obtaining the similar response from the target language readers when they read the translation product as the source language readers do. According to the questionnaires distributed to two Indonesian respondent—fresh graduate students of English Literature study program majoring in Translation—assessing the accuracy level and two English native respondents assessing the naturalness level, the accurate and natural criteria are discovered in 39 data findings, the less accurate but natural criteria are in 3 data findings, the not translated but natural criteria are in 3 data findings, the accurate but unnatural criteria are in 8 data findings, the less accurate but unnatural are in 1 data finding, and the not accurate and unnatural criteria are in 4 data findings.

B. Suggestions

1. To the Translators

It is suggested for the translators that in translating the culture-specific collocations, the decision of choosing certain ideology is based on the purpose of the translation whether it tends to the attachment or the detachment of the target readers. Translating such culture-specific collocations is not an easy way due to the fact that it deals with the cultural and geographical discourse of the source

language. Therefore, it is a must for the translator attempting to translate such culture-specific collocation to possess such cultural and geographical discourse and knowledge both of the source or the target language. The translators also need to consider what proper ideology dealing to the translation quality level they want to achieve. Domestication ideology tends to achieve naturalness level, whereas foreignization ideology tends to achieve accuracy level.

2. To the Students of English Language and Literature Majoring in Translation

It is suggested to the students of English Language and Literature majoring in Translation that it is a chance for them to conduct such research due to the scarcity of this theme. Addition, such research needs cultural and geographical knowledge and background either from the source language or the target language. Therefore, for the students desire to conduct such research, such knowledge is obligated to be possessed.

3. To other researchers

The weaknesses unavoidably appear at this research due to the limited theories and knowledge of the researcher. They are the limited data and the quite close characteristics between collocation and idiom. Therefore, it is suggested to other researchers to increase the number of the data as well as enrich certain theories related to the characteristics between collocation and idiom.

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APPENDICES

A. The Data Sheet

Code	Source Text	Target Text	Domestication				Foreignization				Translation Quality Assessment					
			Neutralization	Cultural Substitution	Omission	collocation of similar meaning but dissimilar form	Loan collocation	Footnote	Literal Translation	Paraphrasing	Accuracy				Naturalness	
											Accurate	Less accurate	Not accurate	Not translated	Natural	Unnatural
1/5/5/PH/1/1/F	Tiga tahun aku ikuti perintah Amak ¹ belajar di <i>madrasah tsanawiyah</i> ² , sekarang waktunya aku menjadi seperti orang umumnya, masuk jalur non agama—SMA. (5)	For three years I'd followed the orders of my Amak to study at an <u>Islamic junior highschool</u> , and now was the time for me to be like the rest and take the nonreligious route—public high school. (5)								✓	✓				✓	
2/6/6/LC/1/2/F	Kalau keluar rumah selalu menggunakan baju kurung yang dipadu dengan kain atau rok panjang. (6)	When leaving the house, she always wore <i>baju kurung</i> with a traditional wrap or skirt, never pants. (6)					✓				✓					✓

Code	Source Text	Target Text	Domestication				Foreignization				Translation Quality Assessment					
			Neutralization	Cultural Substitution	Omission	collocation of similar meaning but dissimilar form	Loan collocation	Footnote	Literal Translation	Paraphrasing	Accuracy				Naturalness	
											Accurate	Less accurate	Not accurate	Not translated	Natural	Unnatural
3/8/8/PH/3/2/F	Bagiku, tiga tahun di madrasah tsanawiyah rasanya sudah cukup untuk mempersiapkan dasar ilmu agama. (8)	For me, three years at <u>madrasah</u> felt like long enough for providing a base of religious knowledge. (8)								√			√			√
4/9/8/LT/1/1/F	Aku ingin suaraku didengar di depan civitas akademika atau dewan gubernur atau rapat manajer, bukan hanya berceramah di mimbar surau di kampungku. (9)	I wanted my voice to be heard before the academic community, or the governor's council, or a meeting of managers, not just lecturing at the <u>podium</u> of my village <u>mosque</u> . (8)							√		√				√	

Code	Source Text	Target Text	Domestication				Foreignization				Translation Quality Assessment					
			Neutralization	Cultural Substitution	Omission	collocation of similar meaning but dissimilar form	Loan collocation	Footnote	Literal Translation	Paraphrasing	Accuracy				Naturalness	
											Accurate	Less accurate	Not accurate	Not translated	Natural	Unnatural
5/15/15/N T/2/1/D	Kutinggalkan rumah kayu kontrakan kami di tengah hamparan sawah yang baru ditanami itu. (15)	I left our rented, wooden house in the middle of a freshly planted <u>rice field</u> . (15)	√									√			√	
6/18/18/N T/1/1/D	Banyak diskusi, banyak pendapat, banyak debat, hasilnya nol besar . Karena tidak sekitar tikus pun yang mau melakukan rencana yang telah bertahun-tahun dibicarakan untuk melawan kucing. (18)	Many discussions, many opinions, many debates, resulting in <u>nil</u> . Because there was no mouse who wanted to carry out the plan which had been spoken of for years to oppose the cat. (18)	√								√				√	

Code	Source Text	Target Text	Domestication				Foreignization				Translation Quality Assessment					
			Neutralization	Cultural Substitution	Omission	collocation of similar meaning but dissimilar form	Loan collocation	Footnote	Literal Translation	Paraphrasing	Accuracy				Naturalness	
											Accurate	Less accurate	Not accurate	Not translated	Natural	Unnatural
7/56/53/P H/1/1/F	Bagian tengah kamar harus kosong untuk kita gunakan tempat shalat jamaah setiap kamar,” tambah Kak Is. (56)	The center of the room must remain vacant for us to use for <u>daily communal prayers</u> in every room,” added Kak Is. (53)								√	√				√	
8/69/65/LT /1/1/F	Dengungan suara ribuan orang mendaras Al-Quran malah menjadi seperti dendang pengantar tidur yang muja-rah. (69)	The buzz of thousands of people <u>reciting Al-Quran</u> was like a magical lullaby. (65)							√		√				√	
9/71/67/P H/1/1/F	Doanya dikabulkan Tuhan yang Maha Pemurah . (71)	His prayer was granted by God <u>the Beneficent</u> . (67)								√		√			√	

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10/85/79/L T/1/1/F	Pada kenyataannya sarung dipakai selama beberapa jam saja, ketika shalat berjamaah . (85)	The fact was, sarongs were only worn for a few hours, during <u>congregational prayer</u> . (79)							√		√				√	
11/88/82/L T/1/2/F	Aku cepat-cepat memakai baju lebaran tahun lalu, yang telah aku lipat di sebelah dipan sejak kemarin. (88)	I quickly got dressed in my last year's <u>Eid clothes</u> , which I had folded and left beside the couch since the day before. (82)							√		√					√
12/88/82/L T/1/1/F	Inilah standar gaya <i>ninik mamak</i> — pemuka adat . (88)	This was the standart style of <u>the traditional leaders</u> . (82)							√		√				√	
13/113/105 /LT/1/1/F	Mereka disebut sahabat rasul . (113)	They were called <u>friends of the Prophet</u> . (105)							√		√				√	

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											Accurate	Less accurate	Not accurate	Not translated	Natural	Unnatural
14/138/139 /LT/1/1/F	“Itu baru anak amak dan umat Nabi Muhammad, ” katanya sambil merengkuh kepalaku dan menyuruh mandi. (138)	“Now that’s my son, a follower of the Prophet <u>Muhammad</u> , she said, shaking my head and telling me to shower. (139)							√		√				√	
15/139/130 /PH/1/1/F	Kemana muka kita disembunyikan dari Allah yang Maha Melihat. (139)	Where can we hide our faces from Allah <u>who sees all</u> ? (130)								√		√			√	
16/141/132 /LT/1/1/F	“Tahukah kalian <i>birrul walidain</i> ? Artinya berbakti kepada orang tua. (141)	“Do you know <i>birrul walidain</i> ? It means be <u>devout to parents</u> . (132)							√		√				√	

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17/143/134 /PH/1/1/F	Sesungguhnya Engkaulah Maha Pengampun dosa-dosa besar. (143)	Truly, you are the <u>Great, Merciful Forgiver</u> of sins. (134)								✓	✓				✓	
18/143/134 /LT/1/1/F	Maka berilah ampunan Tuhanku yang Maha Agung . (143)	So please, O my <u>Great Lord</u> , bless me with your mercy. (134)							✓		✓				✓	
19/147/138 /CSD/1/1/D	Tolong didoakan ambo sehat walafiat dan bisa belajar dengan baik disini. (147)	Please pray for me to be <u>healthy, safe and sound</u> , and to study well here. (138)				✓					✓				✓	
20/147/138 /OM/4/1/D	Sembah sujud ananda (147)	Your son (138)			✓									✓	✓	

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											Accurate	Less accurate	Not accurate	Not translated	Natural	Unnatural
21/161/151 /LC/1/2/F	Sedikit-sedikit ayah mengajarku memotret dan mulai memberiku kepercayaan untuk memotret acara seperti perpisahan kelas 6 di SD, khatam Al-Quran di madrasah, sampai kelulusan TK kedua adikku. (161)	Father taught me to take picture and started to instill in me the confidence to photograph events like the sixth grade farewell ceremony, <u>khatam Al-Quran</u> at the madrasah, and my two younger sibling's kindergarten graduation. (151)					√				√					√
22/198/184 /OM/4/1/D	Untuk mendongkrak stamina dan gizi, aku berketetapan untuk membeli multivitamin, madu, dan telur ayam kampung . (198)	To boost stamina and nutrition, I was determined to buy multivitamins, honey, and eggs. (184)			√									√	√	

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23/197/184 /PH/1/2/F	Dengan tersaruk-saruk aku keluar kamar yang temaram dan mengambil wuduk. (197)	I stumbled out of the dim room and <u>did my ablutions.</u> (184)								✓	✓					✓
24/197/185 /LT/1/1/F	Sesungguhnya Engkau Maha Pendengar terhadap doa hamba yang sedang kesulitan. (197)	Truly You are <u>the Great Hearer</u> of the prayer of Your servant who is in difficulty. (185)							✓		✓				✓	

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25/198/185/PH/2/2/F	Tapi semuanya sama: mulut komat-kamit, buku terbuka di tangan, sarung melilit leher, segelas kopi dan duduk di atas hamparan sajadah . (198)	But all of them looked the same: mouth muttering, open book in hand, sarong hung around the neck, a glass of coffee, and sitting on <u>a stretched out prayer</u> . (185)								✓		✓				✓
26/198/185/CS/3/1/D	Puluhan lampu semprong berkerlap-kerlip di atas setiap meja pasukan <i>sahirul lail</i> . (198)	Dozens of <u>lanterns</u> flickered on each table of <i>sahirul lail</i> troops. (185)		✓									✓		✓	

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27/198/186 /CS/3/1/D	Karena itu, kalau mau <i>sahirul lail</i> yang terang, perlu membeli lampu semprong atau sekalian lampu petromaks seperti yang dimiliki said. (198)	Therefore, if you wanted a bright <i>sahirul lail</i> , you need to buy a <u>lantern</u> or a kerosene lantern like Said had. (186)		√									√		√	
28/199/187 /PH/1/2/F	Setelah membasahi muka dan mengambil wudhu , kantukku lumayan reda. (199)	After wetting my face and <u>doing ablutions</u> , it subsided quite a bit. (187)								√	√					√
29/205/193 /LT/1/1/F	Aku melakukan sujud syukur setelah menerima hadiah tidak terduga ini. (205)	I did a <u>prostration of thanks</u> after receiving this unexpected gift. (193)							√		√				√	

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30/208/196 /LT/1/1/F	Misalnya, dia mengabarkan di Washington DC, ibukota negara superpower ini, telah berdiri sebuah masjid raya yang besar di daerah elit pula. (208)	For example, he reported that in Washington D.C., the capital of this superpower nation, <u>a big mosque</u> was built – in an elite area at that. (196)							✓		✓				✓	
31/209/197 /OM/4/1/D	“Menurutku, tempat yang perlu didatangi adalah Timur Tengah dan Afrika, karena sering disebut dalam kitab suci agama samawi . (209)	“I think the places that need to be visited are the Middle East and Africa, because they are often mentioned in the Holy Book. (197)			✓									✓	✓	

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32/211/198 /NT/3/2/D	Lonceng berdentang, waktunya kami ke masjid menunaikan maghrib. (211)	The bell rang, time for us to go to the mosque for <u>Maghrib</u> . (198)	√										√			√
33/211/198 /LT/1/1/F	Ustad Faris dalam kelas Al-Quran selalu mengingatkan bahwa Allah itu dekat dan Maha mendengar. (211)	In Al-Quran class, Ustad Faris alwas reminded us that Allah is near and is <u>the Great Listener</u> . (198)							√		√				√	
34/238/225 /LT/1/1/F	Malam ini untuk pertama kalinya kami sekamar mendapat penugasan menjadi <i>bulis lail</i> atau pasukan ronda malam. (238)	Tonight would be the first time our room got assigned to be <i>bulis lail</i> , or <u>night patrol</u> . (225)							√		√				√	

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35/239/226 /LT/1/1/F	Tidak seperti ronda malam di kampungku yang harus keliling, di PM, sepasang peronda ditempatkan di puluhan sudut sekolah yang dianggap rawan untuk ditembus oleh pencuri atau orang yang bermaksud jahat lainnya. (239)	It wasn't like <u>night rounds</u> in my village where you had to go around; at MP, pairs of watchmen were placed at dozens of locations around the property that were considered vulnerable to thief penetration or other malicious intent. (226)							√		√				√	

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36/242/229 /LT/2/2/F	Tapi dia selalu merasa beruntung bisa masuk PM karena merasa banyak belajar ilmu dunia dan akhirat . (242)	But he still felt lucky to get the chance to go to MP because he felt there was much to be learned about <u>this world and the next</u> . (229)							√			√				√
37/244/230 /PH/1/1/F	Giliran dia bercerita tentang karapan sapi , aku merasa makin lama suaranya makin halus dan sayup dan hilang sama sekali. (244)	During his turn, he told about <u>karapan sapi</u> , the famous bull races in Madura. (230)								√	√				√	

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38/270/254 /NT/1/1/F	Sudah tradisi kami, siapapun yang menerima rezeki paket dari rumah, maka dia harus berbagi dengan kami semua dengan lauk tambahan di dapur umum nanti. (270)	It was our tradition, whoever was lucky enough to receive a packet from home should share the extra food in <u>the kitchen</u> later. (254)	√								√				√	
39/271/255 /PH/1/1/F	Teriring doa (271)	<u>You are in our prayers</u> (255)								√	√				√	

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			Neutralization	Cultural Substitution	Omission	collocation of similar meaning but dissimilar form	Loan collocation	Footnote	Literal Translation	Paraphrasing	Accuracy				Naturalness	
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40/272/256 /LT/1/1/F	Aku mengedarkan kopiah untuk mengumpulkan duit dan membeli menu favorit kami: sepiring besar <i>makrunah</i> goreng dan sepiring tempe goreng dengan cabe rawit. (272)	I passed around my kopiah to collect money to buy our favorite spread: a big plate of fried <i>makrunah</i> and a plate of <u>fried tempeh</u> with raw chili peppers. (256)							√		√				√	
41/272/256 /PH/1/1/F	Aku mengedarkan kopiah untuk mengumpulkan duit dan membeli menu favorit kami: sepiring besar <i>makrunah</i> goreng dan sepiring tempe goreng dengan cabe rawit . (272)	I passed around my kopiah to collect money to buy our favorite spread: a big plate of fried <i>makrunah</i> and a plate of fried tempeh with <u>raw chili peppers</u> . (256)								√	√				√	

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			Neutralization	Cultural Substitution	Omission	collocation of similar meaning but dissimilar form	Loan collocation	Footnote	Literal Translation	Paraphrasing	Accuracy				Naturalness	
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42/274/258 /LC/1/2/F	Aku menuliskan secara garis besar jenis hadits berdasarkan keasliannya, antara lain hadist <i>shahih</i> , (274)	I wrote a big outline of types of hadiths based on their authenticity, like <u><i>shahih</i> hadiths</u> , (258)					✓				✓					✓
43/289/271 /NT/1/1/D	“Cepat... cepat, kita bisa terlambat!” paksa Atang sambil berjalan seperti berlari menuju dapur umum . (289)	“Hurry... hurry, we can’t be late!” pushed Atang, half-running toward <u>the kitchen</u> . (271)	✓								✓				✓	
44/289/271 /PH/1/1/F	“ <i>Tafadhal</i> ⁶¹ Mas,” katanya beraksen Jawa medok . (289)	“ <i>Tafadhal</i> ¹⁹ Mas,” She said in <u>a thick Javanese accent</u> . (271)								✓	✓				✓	

Code	Source Text	Target Text	Domestication				Foreignization				Translation Quality Assessment					
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45/300/281 /LT/1/1/F	Dia siap bertugas hanya demi ridho Ilahi . (300)	He was ready for duty, for the sake of <u>divine blessings</u> . (281)							√		√				√	
46/311/290 /PH/1/1/F	Lalu aku panjatkan syukur kepada Allah atas karuniaNya ini kepada Randai. (311)	I folded the letter, and I <u>prayed</u> to Allah <u>in thanks</u> for all of His blessings to Randai. (290)								√	√				√	
47/313/293 /PH/1/1/F	Aku beranjak ke mesjid untuk menunaikan Maghrib . (313)	I headed to the Mosque for <u>Magrib prayer</u> . (293)								√	√				√	
48/337/316 /LT/1/1/F	Setelah uluk salam dia meninggalkan ruangan, membiarkan kami mengurus diri sendiri. (337)	After <u>saying salam</u> , he left the room, leaving us to look after ourselves. (316)							√		√				√	

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			Neutralization	Cultural Substitution	Omission	collocation of similar meaning but dissimilar form	Loan collocation	Footnote	Literal Translation	Paraphrasing	Accuracy				Naturalness	
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49/347/325 /PH/1/1/F	Tujuannya untuk naik haji . (347)	He was <u>going on the Hajj pilgrimage</u> . (325)								✓	✓				✓	
50/374/352 /LT/1/2/F	Ayah bilang bahwa malam hari berbahaya, karena inilah waktu <i>inyiak</i> , atau sebutan kami buat Harimau Sumatera, berkeliaran di dekat lading untuk menunggu durian runtuh . (374)	Father said it was dangerous because this was the time when <i>inyiak</i> —our name for the Sumatran tiger—roamed near the field to wait for <u>fallen durian</u> . (352)							✓		✓					✓
51/378/356 /NT/1/1/D	“Anak-anakku, kalianlah jabang bayi yang sedang dikandung PM. (378)	My children, you are <u>the babies</u> being carried by MP. (356)	✓								✓				✓	

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											Accurate	Less accurate	Not accurate	Not translated	Natural	Unnatural
52/395/373 /PH/1/1/F	Seperti banyak teman lainnya, aku segera sujud syukur di aula, berterima kasih kepada Allah untuk kelulusan ini. (395)	As many of my friends did, I <u>bowed down to the floor</u> , <u>prostrating in thanks</u> to God for this graduation. (373)								√	√				√	
53/397/375 /NT/1/1/D	Kiai Rais berpesan dengan suara yang bergetar-getar sampai ke ulu hati kami. (397)	Kiai Rais spoke in a tone that shook our <u>hearts</u> . (375)	√								√				√	

			Neutralization	Cultural Substitution	Omission	collocation of similar meaning but dissimilar form	Loan collocation	Footnote	Literal Translation	Paraphrasing	Accurate	Less accurate	Not accurate	Not translated	Natural	Unnatural
54/404/382 /LT/1/1/F	Tiba-tiba, laptop kepunyaan Raja mengumandangkan azan Subuh. (404)	Suddenly, Raja's laptop was <u>proclaiming the call</u> to Subuh prayer. (382)							√		√				√	
55/404/382 /PH/1/2/F	Kami bertiga segera mengambil wudhu. (404)	The three of us immediately <u>did our ablutions.</u> (382)								√	√					√
56/404/382 /PH/3/2/F	Dengan penuh haru kami bertiga dan disusul Fatia yang telah bangun, bersama-sama melantunkan syair yang menegakkan bulu roma itu, seperti yang biasa kami lakukan di PM sebelum sholat berjamaah. (404)	Full of emotion, the three of us, joined by Fatia who'd already woken up, sang this chilling poem, just as we'd done at MP before <u>Friday communal prayer.</u> (382)								√			√			√
57/405/383 /LT/1/1/F	Tuhan sungguh Maha Mendengar. (405)	God truly is <u>The Listener.</u> (383)								√				√		√

B. The Tabulation of the Accuracy and the Naturalness

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
1/5/5/ PH/1/ 1/F	Tiga tahun aku ikuti perintah Amak ¹ belajar di <i>madrasah tsanawiyah</i> ² , sekarang waktunya aku menjadi seperti orang umumnya, masuk jalur non agama—SMA. (5)	For three years I'd followed the orders of my Amak to study at an <u>Islamic junior highschool</u> , and now was the time for me to be like the rest and take the nonreligious route—public high school. (5)	1	1	1	1	1	1
2/6/6/ LC/1/ 2/F	Kalau keluar rumah selalu menggunakan baju kurung yang dipadu dengan kain atau rok panjang. (6)	When leaving the house, she always wore <i>baju kurung</i> with a traditional wrap or skirt, never pants. (6)	1	2	1	2	2	2
3/8/8/ PH/3/ 2/F	Bagiku, tiga tahun di madrasah tsanawiyah rasanya sudah cukup untuk mempersiapkan dasar ilmu agama. (8)	For me, three years at <u>madrasah</u> felt like long enough for providing a base of religious knowledge. (8)	3	3	2	2	2	2
4/9/8/ LT/1/ 1/F	Aku ingin suaraku didengar di depan civitas akademika atau dewan gubernur atau rapat manajer, bukan hanya berceramah di mimbar surau di kampungku. (9)	I wanted my voice to be heard before the academic community, or the governor's council, or a meeting of managers, not just lecturing at the <u>podium</u> of my village <u>mosque</u> . (8)	1	1	1	1	1	1
5/15/1 5/NT/ 2/1/D	Kutinggalkan rumah kayu kontrakan kami di tengah hamparan sawah yang baru ditanami itu. (15)	I left our rented, wooden house in the middle of a freshly planted <u>rice field</u> . (15)	2	1	1	1	1	1

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
6/18/18/NT/1/1/D	Banyak diskusi, banyak pendapat, banyak debat, hasilnya nol besar . Karena tidak sekitar tikus pun yang mau melakukan rencana yang telah bertahun-tahun dibicarakan untuk melawan kucing. (18)	Many discussions, many opinions, many debates, resulting in <u>nil</u> . Because there was no mouse who wanted to carry out the plan which had been spoken of for years to oppose the cat. (18)	1	1	2	1	1	1
7/56/53/PH/1/1/F	Bagian tengah kamar harus kosong untuk kita gunakan tempat shalat jamaah setiap kamar,” tambah Kak Is. (56)	The center of the room must remain vacant for us to use for <u>daily communal prayers</u> in every room,” added Kak Is. (53)	1	1	2	1	1	1
8/69/65/LT/1/1/F	Dengungan suara ribuan orang mendaras Al-Quran malah menjadi seperti dendang pengantar tidur yang mujarab. (69)	The buzz of thousands of people <u>reciting Al-Quran</u> was like a magical lullaby. (65)	1	1	1	1	1	1
9/71/67/PH/1/1/F	Doanya dikabulkan Tuhan yang Maha Pemurah . (71)	His prayer was granted by God <u>the Beneficent</u> . (67)	2	1	1	1	2	1

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
10/85/ 79/LT /1/1/F	Pada kenyataannya sarung dipakai selama beberapa jam saja, ketika shalat berjamaah . (85)	The fact was, sarongs were only worn for a few hours, during <u>congregational prayer</u> . (79)	1	2	2	1	1	1
11/88/ 82/LT /1/2/F	Aku cepat-cepat memakai baju lebaran tahun lalu, yang telah aku lipat di sebelah dipan sejak kemarin. (88)	I quickly got dressed in my last year's <u>Eid clothes</u> , which I had folded and left beside the couch since the day before. (82)	1	1	1	2	1	2
12/88/ 82/LT /1/1/F	Inilah standar gaya <i>ninik mamak</i> — pemuka adat . (88)	This was the standart style of <u>the traditional leaders</u> . (82)	1	1	1	1	1	1
13/113 /105/L T/1/1/ F	Mereka disebut sahabat rasul . (113)	They were called <u>friends of the Prophet</u> . (105)	1	1	1	1	1	1
14/138 /139/L T/1/1/ F	“Itu baru anak amak dan umat Nabi Muhammad ,” katanya sambil merengkuh kepalaku dan menyuruh mandi. (138)	“Now that’s my son, <u>a follower of the Prophet Muhammad</u> , she said, shaking my head and telling me to shower. (139)	1	1	1	1	1	1
15/139 /130/P H/1/1/ F	Kemana muka kita disembunyikan dari Allah yang Maha Melihat . (139)	Where can we hide our faces from Allah <u>who sees all</u> ? (130)	2	2	1	1	1	1

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
16/141 /132/L T/1/1/ F	“Tahukah kalian <i>birrul walidain</i> ? Artinya berbakti kepada orang tua . (141)	“Do you know <i>birrul walidain</i> ? It means be <u>devout to parents</u> . (132)	1	3	1	1	1	1
17/143 /134/P H/1/1/ F	Sesungguhnya Engkaulah Maha Pengampun dosa-dosa besar. (143)	Truly, you are <u>the Great, Merciful Forgiver</u> of sins. (134)	1	1	1	1	1	1
18/143 /134/L T/1/1/ F	Maka berilah ampunan Tuhanku yang Maha Agung . (143)	So please, O my <u>Great Lord</u> , bless me with your mercy. (134)	1	1	1	1	1	1
19/147 /138/C SD/1/1/ /D	Tolong didoakan ambo sehat walafiat dan bisa belajar dengan baik disini. (147)	Please pray for me to be <u>healthy, safe and sound</u> , and to study well here. (138)	1	1	1	1	1	1
21/161 /151/L C/1/2/ F	Sedikit-sedikit ayah mengajariku memotret dan mulai memberiku kepercayaan untuk memotret acara seperti perpisahan kelas 6 di SD, khatam Al-Quran di madrasah, sampai kelulusan TK kedua adikku. (161)	Father taught me to take picture and started to instill in me the confidence to photograph events like the sixth grade farewell ceremony, <u>khatam Al-Quran</u> at the madrasah, and my two younger sibling’s kindergarten graduation. (151)	1	3	1	1	1	1

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
22/198 /184/O M/4/1/ D	Untuk mendongkrak stamina dan gizi, aku berketetapan untuk membeli multivitamin, madu, dan telur ayam kampung . (198)	To boost stamina and nutrition, I was determined to buy multivitamins, honey, and eggs. (184)	4	4	4	1	1	1
23/197 /184/P H/1/2/ F	Dengan tersaruk-saruk aku keluar kamar yang temaram dan mengambil wuduk . (197)	I stumbled out of the dim room and <u>did my ablutions</u> . (184)	1	1	1	2	1	1
24/197 /185/L T/1/1/ F	Sesungguhnya Engkau Maha Pendengar terhadap doa hamba yang sedang kesulitan. (197)	Truly You are <u>the Great Hearer</u> of the prayer of Your servant who is in difficulty. (185)	1	1	1	1	1	1
25/198 /185/P H/2/2/ F	Tapi semuanya sama: mulut komat-kamit, buku terbuka di tangan, sarung melilit leher, segelas kopi dan duduk di atas hamparan sajadah . (198)	But all of them looked the same: mouth muttering, open book in hand, sarong hung around the neck, a glass of coffee, and sitting on <u>a stretched out prayer</u> . (185)	2	4	1	2	2	1
26/198 /185/C S/3/1/ D	Puluhan lampu semprong berkerlap-kerlip di atas setiap meja pasukan <i>sahirul lail</i> . (198)	Dozens of <u>lanterns</u> flickered on each table of <i>sahirul lail</i> troops. (185)	3	2	1	1	1	1

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
27/198 /186/C S/3/1/ D	Karena itu, kalau mau <i>sahirul lail</i> yang terang, perlu membeli lampu semprong atau sekalian lampu petromaks seperti yang dimiliki said. (198)	Therefore, if you wanted a bright <i>sahirul lail</i> , you need to buy <u>a lantern</u> or a kerosene lantern like Said had. (186)	3	2	1	1	1	1
28/199 /187/P H/1/2/ F	Setelah membasahi muka dan mengambil wudhu , kantukku lumayan reda. (199)	After wetting my face and <u>doing ablutions</u> , it subsided quite a bit. (187)	1	1	1	2	1	1
29/205 /193/L T/1/1/ F	Aku melakukan sujud syukur setelah menerima hadiah tidak terduga ini. (205)	I did <u>a prostration of thanks</u> after receiving this unexpected gift. (193)	1	1	1	1	1	1
30/208 /196/L T/1/1/ F	Misalnya, dia mengabarkan di Washington DC, ibukota negara superpower ini, telah berdiri sebuah masjid raya yang besar di daerah elit pula. (208)	For example, he reported that in Washington D.C., the capital of this superpower nation, <u>a big mosque</u> was built – in an elite area at that. (196)	1	1	2	1	1	1
31/209 /197/O M/4/1/ D	“Menurutku, tempat yang perlu didatangi adalah Timur Tengah dan Afrika, karena sering disebut dalam kitab suci agama samawi . (209)	“I think the places that need to be visited are the Middle East and Africa, because they are often mentioned in the Holy Book. (197)	4	4	4	1	1	1

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
32/211 /198/N T/3/2/ D	Lonceng berdentang, waktunya kami ke masjid menunaikan maghrib . (211)	The bell rang, time for us to go to the mosque for <u>Maghrib</u> . (198)	2	3	1	2	1	2
33/211 /198/L T/1/1/ F	Ustad Faris dalam kelas Al-Quran selalu mengingatkan bahwa Allah itu dekat dan Maha mendengar . (211)	In Al-Quran class, Ustad Faris alwas reminded us that Allah is near and is the <u>Great Listener</u> . (198)	1	1	1	1	1	1
34/238 /225/L T/1/1/ F	Malam ini untuk pertama kalinya kami sekamar mendapat penugasan menjadi <i>bulis lail</i> atau pasukan ronda malam . (238)	Tonight would be the first time our room got assigned to be <i>bulis lail</i> , or <u>night patrol</u> . (225)	1	1	1	1	1	1
35/239 /226/L T/1/1/ F	Tidak seperti ronda malam di kampungku yang harus keliling, di PM, sepasang peronda ditempatkan di puluhan sudut sekolah yang dianggap rawan untuk ditembus oleh pencuri atau orang yang bermaksud jahat lainnya. (239)	It wasn't like <u>night rounds</u> in my village where you had to go around; at MP, pairs of watchmen were placed at dozens of locations around the property that were considered vulnerable to thief penetration or other malicious intent. (226)	1	3	3	1	1	1

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
36/242 /229/L T/2/2/ F	Tapi dia selalu merasa beruntung bisa masuk PM karena merasa banyak belajar ilmu dunia dan akhirat . (242)	But he still felt lucky to get the chance to go to MP because he felt there was much to be learned about <u>this world and the next</u> . (229)	2	2	2	2	2	2
37/244 /230/P H/1/1/ F	Giliran dia bercerita tentang karapan sapi , aku merasa makin lama suaranya makin halus dan sayup dan hilang sama sekali. (244)	During his turn, he told about <u>karapan sapi</u> , the famous bull races in Madura. (230)	1	1	2	1	1	1
38/270 /254/N T/1/1/ F	Sudah tradisi kami, siapapun yang menerima rezeki paket dari rumah, maka dia harus berbagi dengan kami semua dengan lauk tambahan di dapur umum nanti. (270)	It was our tradition, whoever was lucky enough to receive a packet from home should share the extra food in <u>the kitchen</u> later. (254)	1	2	1	1	1	1
39/271 /255/P H/1/1/ F	Teriring doa (271)	<u>You are in our prayers</u> (255)	1	1	1	1	1	1

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
40/272 /256/L T/1/1/ F	Aku mengedarkan kopiah untuk mengumpulkan duit dan membeli menu favorit kami: sepiring besar <i>makrunah</i> goreng dan sepiring tempe goreng dengan cabe rawit. (272)	I passed around my kopiah to collect money to buy our favorite spread: a big plate of fried <i>makrunah</i> and a plate of <u>fried tempeh</u> with raw chili peppers. (256)	1	2	1	1	1	1
41/272 /256/P H/1/1/ F	Aku mengedarkan kopiah untuk mengumpulkan duit dan membeli menu favorit kami: sepiring besar <i>makrunah</i> goreng dan sepiring tempe goreng dengan cabe rawit . (272)	I passed around my kopiah to collect money to buy our favorite spread: a big plate of fried <i>makrunah</i> and a plate of fried tempeh with <u>raw chili peppers</u> . (256)	1	1	1	1	1	1
42/274 /258/L C/1/2/ F	Aku menuliskan secara garis besar jenis hadits berdasarkan keasliannya, antara lain hadist <i>shahih</i> , (274)	I wrote a big outline of types of hadiths based on their authenticity, like <u><i>shahih</i> hadiths</u> , (258)	1	2	1	2	2	2
43/289 /271/N T/1/1/ D	“Cepat... cepat, kita bisa terlambat!” paksa Atang sambil berjalan seperti berlari menuju dapur umum . (289)	“Hurry... hurry, we can’t be late!” pushed Atang, half-running toward <u>the kitchen</u> . (271)	1	2	1	1	1	1
44/289 /271/P H/1/1/ F	“ <i>Tafadhal</i> ⁶¹ Mas,” katanya beraksen Jawa medok . (289)	“ <i>Tafadhal</i> ¹⁹ Mas,” She said in <u>a thick Javanese accent</u> . (271)	1	1	1	1	1	1

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
45/300 /281/L T/1/1/ F	Dia siap bertugas hanya demi ridho Ilahi . (300)	He was ready for duty, for the sake of <u>divine blessings</u> . (281)	1	2	1	1	1	1
46/311 /290/P H/1/1/ F	Lalu aku panjatkan syukur kepada Allah atas karuniaNya ini kepada Randai. (311)	I folded the letter, and I <u>prayed</u> to Allah <u>in thanks</u> for all of His blessings to Randai. (290)	1	1	1	1	2	1
47/313 /293/P H/1/1/ F	Aku beranjak ke mesjid untuk menunaikan Maghrib . (313)	I headed to the Mosque for <u>Magrib prayer</u> . (293)	1	1	1	1	1	1
48/337 /316/L T/1/1/ F	Setelah uluk salam dia meninggalkan ruangan, membiarkan kami mengurus diri sendiri. (337)	After <u>saying salam</u> , he left the room, leaving us to look after ourselves. (316)	1	1	1	1	1	1
49/347 /325/P H/1/1/ F	Tujuannya untuk naik haji . (347)	He was <u>going on the Hajj pilgrimage</u> . (325)	1	1	1	1	1	1

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
50/374 /352/L T/1/2/ F	Ayah bilang bahwa malam hari berbahaya, karena inilah waktu <i>inyiak</i> , atau sebutan kami buat Harimau Sumatera, berkeliaran di dekat lading untuk menunggu durian runtuh . (374)	Father said it was dangerous because this was the time when <i>inyiak</i> —our name for the Sumatran tiger—roamed near the field to wait for <u>fallen durian</u> . (352)	1	1	1	2	2	2
51/378 /356/N T/1/1/ D	“Anak-anakku, kalianlah jabang bayi yang sedang dikandung PM. (378)	My children, you are <u>the babies</u> being carried by MP. (356)	1	1	1	1	1	1
52/395 /373/P H/1/1/ F	Seperti banyak teman lainnya, aku segera sujud syukur di aula, berterima kasih kepada Allah untuk kelulusan ini. (395)	As many of my friends did, I <u>bowed down to the floor, prostrating in thanks</u> to God for this graduation. (373)	1	1	1	1	1	1
53/397 /375/N T/1/1/ D	Kiai Rais berpesan dengan suara yang bergetar-getar sampai ke ulu hati kami. (397)	Kiai Rais spoke in a tone that shook our <u>hearts</u> . (375)	1	1	1	1	1	1
54/404 /382/L T/1/1/ F	Tiba-tiba, laptop kepunyaan Raja mengumandangkan azan Subuh. (404)	Suddenly, Raja’s laptop was <u>proclaiming the call</u> to Subuh prayer. (382)	1	2	1	1	1	1

Code	Source Text	Target Text	Accuracy			Naturalness		
			R1	R2	R3	R1	R2	R3
55/404 /382/P H/1/2/ F	Kami bertiga segera mengambil wudhu. (404)	The three of us immediately <u>did our ablutions.</u> (382)	1	1	1	2	1	1
56/404 /382/P H/3/2/ F	Dengan penuh haru kami bertiga dan disusul Fatia yang telah bangun, bersama-sama melantunkan syair yang menegakkan bulu roma itu, seperti yang biasa kami lakukan di PM sebelum sholat berjamaah. (404)	Full of emotion, the three of us, joined by Fatia who'd already woken up, sang this chilling poem, just as we'd done at MP before <u>Friday communal prayer.</u> (382)	3	2	3	2	1	1
57/405 /383/L T/1/1/ F	Tuhan sungguh Maha Mendengar. (405)	God truly is <u>The Listener.</u> (383)	2	2	1	1	1	1